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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

Ecclesiastical Affairs:
Leadership and Parties 73
Difficulties of Church Defence ... 73
Ecclesiastical Notes ... 74
Scottish Church Notes... 74
The Disestablishment Movement ... 75
Religious and Denominational News ... 76
Correspondence:
Congregational Memorial Hall ... 77
Sentiment v. Strength ... 77
The Liberal Leadership 77
Milton Mount College ... 77
Caleb Morris ... 78
National Music Meeting 78
Punishment by "the Cat" ... 78
Famine in Asia Minor ... 78
The Congregational Memorial Hall and Library ... 78
Mr. Bright at Birmingham ... 80
Leadership of the Liberal Party ... 82
The Survey of Palestine ... 83
Epitome of News ... 83
Leading Articles:
Summary ... 84
Mr. Bright at Birmingham ... 85
Lord Salisbury at Manchester ... 85
The Late Mr. Ashworth Briggs ... 86
The German Civil Marriage Bill ... 86
Literature:
Mr. George Smith's Assyrian Discoveries... 87
Law and God ... 88
"Lady Hetty" ... 88
Brief Notices ... 88
Music at St. Paul's ... 89
Foreign Miscellany ... 89
Miscellaneous ... 90
Gleanings ... 90
Supplement.

Ecclesiastical Affairs.

LEADERSHIP AND PARTIES.

The public has been informed upon authority which should not be doubtful that the friends of the Right Hon. W. E. Forster are by no means discouraged by the prospects of his candidature for the leadership of the Liberal party in the House of Commons. It learns from the same source that both he and the Marquis of Hartington have signified their readiness to acquiesce in any decision arrived at by the meeting of members appointed to be held at the Reform Club on the first Wednesday in February, and that each is ready to serve under the other. It has been intimated that the noble lord, who is heir to a dukedom, is not very earnestly intent upon being chosen to the arduous and responsible post vacated by Mr. Gladstone, and that Mr. Forster has offered to withdraw his claims altogether if thereby the united action of the Liberals in Parliament can be secured. So far the facts are in perfect harmony with the character of English gentlemen aspiring to the political confidence of a great historical party. The candidates themselves are too magnanimous and high-minded to take part in the contest waged by their respective supporters. Perhaps the newspaper press, and especially that of the metropolis, has been, we will not say most busily, but most ostentatiously, occupied in comparing notes on the subject. Most of the points in favour of, or in objection to, each of the competitors have been put with great cogency by one journal or another. There is one point, however, in which they all appear to agree—namely, that the question of religious equality, as applied to England, is one which need not affect the ultimate decision, because it is not at present within the range of what they are pleased to describe as practical statesmanship.

Now, as to this we shall ask permission to say a word or two. We protest against the doctrine so prevalent in our day, and especially among Parliamentary politicians, that no policy is practical except that which is hand-to-mouth. It may be very true that a plan of action for the realisation of any great political principle may be unsuited to take effect this year or next, and might require the period of a lustrum, or even a decade, to unfold itself in the results it was proposed to achieve. And it may be that concentrated effort for the advancement of any such plan, may necessitate comparative indifference and inaction in regard to the day-by-day movements of ordinary political affairs. But if the end in view be worthy of the work which it involves, and if the means employed be suited and adequate to the object sought to be gained, we do not see that practical statesmanship loses its character, merely because it subordinates the minor interests of the day to the incomparably larger interests of a somewhat remote morrow. Not to lose ourselves in generalities, we submit that the question of disestablishment and disendowment, having already been brought within range of feasibility, and involving as it does in the judgment of those who seek to promote it, principles of the highest interest to the well being of their fellow countrymen, deserves, at least, such continuousness and consistency of action as may be calculated, in the nature of things, to conduce to a successful conclusion. No doubt, some discernment will be required to hit upon the right time and the best opportunity for placing that question in a position of supreme command over the exertions, and, perhaps we may add, the loyalty, of those who are devoted to it. But neither is there any doubt that some time must come when the most practical conduct which its friends can pursue—and, we may boldly say, the most statesmanlike also—will be to subordinate to it all minor and ephemeral interests, and to construct upon its basis a party which, if it be only true and faithful to itself, may move forward with unfaltering step towards certain success.

There *is* such a party in this country. Its heart is in its work. Its work is, by universal admission, of heroic proportions. It is sagacious enough to discriminate between the interests of the hour, and the less immediate but vastly more momentous interests of the change which it is labouring to bring about. It can exercise patience and forbearance in its methods of working. It can unite with others in transacting the common business which the claims of the day demand. But it cannot sacrifice the end which it has in view to the mere temporary convenience of those with whom on lesser matters it is quite willing to act. We see nothing unpractical in this—nothing unworthy of the loftiest spirit of statesmanship. We think there are sufficient reasons why those who constitute such a party should decline to be at the beck and call of the prolétaires of political life. We feel satisfied that they will best serve their country by refusing to be driven hither and thither by every wind and gust of doctrine generated for the convenience of the common herd of politicians. At any rate, they have been accommodating enough heretofore, and they have reaped in response something like the contempt of those whom they have made sacrifices to serve.

It is but natural to expect that there should be an end of this, and that the religious equality party should stand erect upon its own feet and assert its own manhood. For the time, it will be treated by the press with that characteristic superciliousness of disapproval which seems to be almost uniformly called forth by every course which thwarts the convenience of the ruling coteries of the day. We have seen this exemplified *ad nauseam* during the past week, in reference to the competition between the Secretary for Ireland and the Vice-President of the Council under the late Government. Well, we hope it will be borne with equanimity. If we were called upon to suggest the line of action fittest for the occasion, it would probably be to this effect:—Do nothing to compromise your future. The Parliamentary leader of to-day will be the probable Premier of the morrow. Help on no decision which will place an obstacle to your future success. Leave to others the responsibility of selecting the best bad alternative that makes its appeal to the judgment of the party. Follow whatever leader may be chosen wherever you can follow to any good purpose, but commit no trust to any leader which will involve the placing of your own great object in a secondary position. Neglect not the business of the day, but betray not the prospects of the future. It may matter little to the end for which you are labouring whether the Marquis of Hartington or Mr. Forster be selected as the mouthpiece of Liberalism in the House of Commons. But it will matter greatly if, by choosing between them, you should obscure the light of the grand truths which you profess to regard as paramount.

DIFFICULTIES OF CHURCH DEFENCE.

The Church Defence Institution has been unfortunate enough to incur the serious anger of the *Times*. The motives, aims, and operations of the society are altogether too worldly and carnal for the high principles of the leading journal. The passion of the *Times* is always of heroic dignity. Its tears and its wrath are ever in the Achilles vein. And the same week has given us fine examples both of its grief and its indignation. We know not whether to admire most the agony of its shame at the bare possibility of unjust inferences from statements made in the Rubery case, or its sublime wrath against the clergy and nobles who would betray the sacred cause of established religion by an unworthy line of defence. The spirituality of this country is dear to the *Times*. For religious truth it would venture a great deal. In such a cause it would not object even to the unpleasant proposals of the Church Defence Institution "to meet lecture by lecture, pamphlet by pamphlet," or "to fight hand to hand and foot to foot." This would indeed be "universal war." But no matter. If truth were at issue, "none could have a right to object, however little he might like it." But alas, it is not so. "It is the Establishment—the temporalities, the legal and constitutional *status* of the Church of England—that is thus to be battled about from door to door." And with an afflatus, inevitably suggestive of Saul among the prophets, the *Times* demands, "Is that a question to be pushed to the inner conscience, the deep convictions, the secret leanings, the precarious logic of every English mind?" That we should live to hear this! Has not the *Times* denounced us as robbers, sneered at us as dreamers, ridiculed us as puling sentimentalists, because we have insisted that the spiritual Church and the temporal Establishment are totally distinct, or at least not more nearly connected than the body of a man with an ill-fitting coat designed for a broader back? But the *Times* is—well, the *Times*. And its "historic conscience" is something more wonderful to contemplate than even that of the present Prime Minister. Where no one expects consistency we may be satisfied with the indication afforded of the amazing progress which has been made by public opinion. Time was when Church defenders who "abode by the stuff," and distinguished themselves mainly as watchdogs by growling and snapping, were sure to be duly patted and praised. The defence of sacred property was always regarded, if not as more important, yet

certainly as indistinguishable from the defence of sacred truth. They were worthy sentinels of our glorious Constitution in Church and State. They were valiant outposts of the army of order, to throw back the insidious approaches of revolution and socialism. But now, may we not say, we have changed all that. Henceforward it is dangerous for any Church defender to make too prominent his attachment to the loaves and fishes. At least he runs the risk of forming a conductor for the discharge of thunderbolts accumulated during any stormy week in Printing-house-square.

It is impossible to deny that the offending association had done much, in its meeting at Birmingham, to provoke the Thunderer's ire. Lord Dartmouth in opening the business plainly announced that they were there "to take counsel together how to defend their own." "They would not and could not surrender," he said, "any of their inherited rights and liberties, nor any of that property with which the piety of their ancestors had endowed the Church of England, of which they held themselves to be trustees in the highest interests of themselves, their children, and their children's children." Mr. Gilbert Venables explained that the first and special duty of the Church Defence Institution was "to correct the wilful and erroneous assertions which were being made in different parts of the country as to the Church and its property." The Marquis of Hertford relied a great deal on the maintenance of an obstinate disbelief in the possibility of disestablishment, but nevertheless he thought they should "organise against the attacks of their enemies, and so prevent their being deprived of those endowments which have benefited the State so much, but which in no instance, so far as he had heard, had ever been derived from national property." Mr. Lyon had discovered, apparently as a new revelation, "that the effect of disestablishment would be disendowment," and he asked, "What right had the Liberation Society to rob them of what was justly their own?" In fact, the whole tone of the Conference, in the manifest dependence of its flow of speech on the inspiring theme of Church property, irresistibly reminds us of the refrain of the "Northern Farmer; New Style"

"Coom oop, proputty, proputty—that's what I'ears 'im saäy—
Proputty, proputty, proputty—canter an' canter awaäy."

But the time has gone by when this sort of thing is of any avail. The title deeds of the Church of England do undoubtedly suggest many perplexities. But the one view which is now altogether out of court, so far as public opinion is concerned, is the notion, so emphatically condemned by Mr. Freeman, that Church property has a special sacredness, such as to bar the national right of converting it to other uses. It is not enough, then, for the clergy to talk excitedly about "defending their own." All that they call their own is so only for purposes of public advantage; and it is for them to show that the public advantage is better served by their continued possession than by any other appropriation. No needless difficulties would be thrown in the way of such a demonstration by the modesty of the clergy. But facts are stubborn things. So long as one half of the people of England decline to avail themselves of Episcopalian services, while of the remaining half a considerable section is being seduced by the clergy into Romish superstitions, it seems rather a hopeless effort for Church defenders to prove that a revenue of some six millions a year is doing more good to the country in their hands than it would if devoted to secular purposes.

It is true that this mode of putting the case is characteristic of certain modern views about the public interests, which are exceedingly repulsive to clerical conservatism. One of the speakers at the Birmingham meeting elicited considerable laughter by the humorous remark that the members of the Liberation Society "were skilfully fabricating every day new facts; and their learning and history were alike modern." With regard to the first statement we should of course prefer to substitute the word "discovering" for "fabricating"; but to the second statement we make no objection. If there is anything in the accumulation of knowledge, modern learning ought to be worth a great deal more than ancient; and we take it that it is precisely because our learning is modern that we understand better than our great-grandfathers the rightful relations of Church and State. Ancient lore on this subject would teach that it is the duty of the State not only to secure the privileges and the property of the clergy, but also to thumbscrew, rack, and burn, all dissenters from clerical opinion. If the Church Defence Institution thinks modern learning so ridiculous, the most consistent course would be to repudiate the toleration which modern knowledge alone has established. And we have not the slightest doubt that this is what would be done by admirers of ancient learning in the matter of ecclesiastical politics, if only they had the chance. But our history, we are told, is modern also. We own the impeachment without shame. For surely of all branches of inquiry outside the domain of physical science, history is that which has made the most astonishing progress during this nineteenth century. Old-fashioned history used to tell us not only of the primeval establishment of episcopacy, but of St. Peter's foundation of the Papacy, and of the indisputable right of the priesthood to supremacy over human affairs. Modern history takes a somewhat different view. And if the members of the Church Defence Institution were to study that a little more, they would learn that the strength of the Establishment must consist not in the agitation of the popular mind but in the undisturbed inertia of its prejudice. Public meetings are dangerous things; a judicious avoidance of these modern inventions would perhaps save the Establishment a little longer. At any rate it would save Church defenders from the scathing wrath of the *Times*.

ECCLESIASTICAL NOTES.

THIS week, good reader, we present you with the thoughts of others, and none of our own. The thoughts of others, coming whence they come, are far more valuable than any that we could possibly place before you. For instance, we meet, in the *Church Times*, with a communication from a correspondent who occupies five columns of that journal. The communication is entitled "In Camp.—The Eve of the Battle." And what is it all about? Very little but disestablishment. We may occupy some space in giving the views of this writer, but we are persuaded that we shall not occupy it without the approval of the reader.

The writer in the *Church Times* begins by stating that, in times past, he has done the best in his power on behalf of the principle of the Establishment, and that he would fain still hold on to the old "Church-and-State ship" if he could. We are further informed that he has ministered in an Established and in a disestablished Church, and then we have this:—

Mr. Baird, a 'cute waiter on Providence, has commenced some letters in defence of Establishment, mentions in a contemporary an influential layman, who tells him the laity wish to defend the Church, but it is the clergy he finds so utterly indifferent to the threat of disestablishment. It has fallen to my lot to be thrown into a great many clerical circles of late, and in all I find the same thing, and it is the same also in a pretty wide correspondence. No sooner is the gloomy aspect of Church affairs mentioned than one hears language from some that would rejoice the Liberation of Religion Association of Mr. Miall, and it is this which leads me to write.

But this correspondent, who is given to fine colouring, only adds, as we should think, to the "soothing soreness." We are going to quote sentences after sentences from him, and therefore we had better go on.

One of the questions brought up is that of cathedrals, but the letter is a desultory one, and it is difficult to put together all that is said. The sketches of cathedrals are not particularly enlivening:—

First, I have heard it asked again and again, What is the use of our cathedrals as at present worked? I know there is a theory of making the stalls subservient to diocesan work—a diocesan preacher or two, a precentor over the music of the village churches, a school inspector and so, two over a school of Divinity, and that the whole reorganised is to serve as council to the bishop; a very beautiful theory—*on paper*.

A little after this we have a quotation from a Liberation lecturer as to the use of cathedrals, and our Church correspondent asks,—

What have we at Carlisle, at Bristol, at Ripon, at Worcester, at Canterbury, or Gloucester for the ten or twelve thousand pounds) paid in each to deans, canons, minor canons, vergers, and choir?

We pass on, and come to a description of cathedral service. And then this:—

What benefit are such services to the souls of Bristol or Worcester? How can they help the local institutions? But take the Metropolitan City, the Primate's own cathedral. Here you have four canons, two archdeacons, and dean, and for the most part resident and without other preferment; but how little for the outlay. It was not until a poor little living under the shadow of the cathedral, with an income of £40 a year, gave for years an early celebration, that the whole cathedral staff were at last shamed into giving a similar weekly privilege. I have heard it said by what are called extreme men, we do not care for Disestablishment, saying, we can throw ourselves on the people without fear. Yes; but some moderate man has replied, Think! you would have Pastor Spurgeon in one transept and Dr. Cumming in another of our cathedrals; and, my dear sir, has been the reply, will that be more painful than a canon or dean of, say, a western city, or the vergers everywhere lolling or talking outside, merely in attendance for a chance tip from a tourist?

We have other cathedral sketches, then a reference to the working of the Scottish Patronage Act in favour of disestablishment; and then a reference to patronage. As follows:—

I do not know any more formidable weapon that the Liberation Society could use than the harrowing roll of deserving priests who have been neglected by patrons. It is to be had from the secretary of the Curates' Augmentation Society. It is a pitiable tale to read. All may not be fit for benefices, but as to many of them one cannot read their cases without tears so unexceptionable are their testimonials as to diligence, parochial ability, and scholarship. Bishops and patrons may well blush at having such men in their dioceses so long neglected, and mark how little have bishops, with few exceptions, bestirred themselves to help the Curates' Augmentation Fund. They did not wish this sore exposed. Let the Liberation Society once know that the Persecution Company have goaded us on to join Mr. Stuart's proposal, and their agents will be shouting out, look at Gloucester and Worcester, Carlisle and Canterbury, Westminster Abbey, and such like places, costing 10,000*l.* or 12,000*l.* a year each, and that there is many a poor persecuted Ritualist, who has a far better service of the sort for those who care for it, and that he would man any cathedral next morning for a few hundreds at most, or even for the offerings of the people, and the end will not be long coming.

Then this:—

There is one foundation I have mentioned—Westminster Abbey, and what answer could we give to our Liberation Society's deputation? Would souls suffer much loss if the dean and canons were pensioned off? There seems a spiritual blight on the Abbey, as there is on Bristol Cathedral. Not a quarter of a century since the world was shocked to learn in the *Times* that the dean and chapter were gathering large rents from property let as brothels. This has been cleared away, and Victoria-street now occupies the ground, and just off to the right is Christ Church. On this site once stood a meeting-house looking place, a chapel of ease, underneath and around was let as a carpenter's shop and yard, and the carpenter jobbed the chapel!

And the end is, of course, that to the writer Disestablishment would not be unwelcome.

We deal here, however, with a Ritualistic journal. Next let us deal with a High Church and Evangelical journal combined. We meet, for instance, the following in the *Church Herald* of last week:—

Any important change will only more speedily bring about Disestablishment—a truth which even the *Rock* has now begun to realise:—"It seems strange that, notwithstanding an overwhelming Tory majority of (supposed) good Churchmen in power, the danger of Disestablishment was never felt to be so great as at the present time." The real enemies of the National Church are the Protestant-Conservatives or Orange-Tories; and they are doing all in their power to cast out the only religious school that uses any power or possesses any real spiritual efficiency.

High-Church and Low-Church are thus giving consenting testimony.

For many years past, and from year to year, we have noticed in our columns the meeting of the Evangelical party at Islington. There is nothing for us to describe as regards the meeting which took place last week. Will our Evangelical friends, however, let us say that we have never read the proceedings of the annual Islington meeting with so much satisfaction as we had read those of the last? We have no space to describe them, nor is it necessary to do so. For, all that we have to report is that the meeting was exclusively occupied with just what such meetings should discuss, viz., the spiritual aspects of Church questions. We have perused the proceedings all through. We can only say that we have read nothing more calculated to raise the Church of Christ in this world.

We report the later proceedings connected with the opening of the Congregational Hall, which convict us of an error; and when error has been brought home, it should be straightforwardly acknowledged. In our brief notice last week of the Memorial Hall we had forgotten the arrangements for the *soirée*. All that we said had been anticipated, and those who read our report of the proceedings of this very undenominational meeting will, we hope, say that while our memory may have been wrong our sentiments were right.

SCOTTISH CHURCH NOTES.

(*From our own Correspondent.*)

It will seem to you, looking on from a distance, that the disestablishment agitation in Scotland has begun and ended with a shriek, but you may keep your mind easy. The leaven is working quite as effectively as if the shouting were continuous. Organisations are being quietly formed in various parts of the country, and as the month of May approaches you will find the subject, in one form or another, discussed in many of our church courts. One question which is being talked of at present is this, whether in seeking to form a National Association the aim should be to make its headquarters in Glasgow or in Edinburgh. Glasgow is not only the largest but the wealthiest city in Scotland, and the strength of its Nonconformisty is unquestionable. The only thing which stands in the way of a decision in favour of Glasgow is that a "Scottish Disestablishment Association" has already been formed in Edinburgh, and is doing good there. I

hope that an arrangement will be made so as to secure only *one* grand organisation, either by the absorption of the Edinburgh Association in the Glasgow one, or *vice versa*. Anything like divided counsels would be in the last degree injurious in the face of the difficulties that have to be got over.

The Established Church people have launched their "Church Defence Association," but like wise men they don't base it on the principle of requiring all the members to fight for the particular Establishment which exists either in England or in Scotland. All that they profess to be concerned about is the grand Scriptural position of "National Religion," and at their private inaugural meeting the motions made and seconded were by Evangelical Episcopalians, Free Churchmen, and Original Seceders. The Free Churchmen who thus lent their countenance to a scheme for the maintenance of an Erastian Establishment were of course some of Dr. Begg's followers. Dr. Begg himself was unwell at the time and unable to appear, but I have no doubt his heart went with them. This Conservative Association has not ventured as yet upon any public meeting.

Why does not the fighting begin? you will ask. Why do you all stand like timid beathers on the brink of a stream anxious yet fearful to plunge into the flood? Well, I should like to explain the reason. It may help you to understand why Scotland has not already become like Donnybrook Fair, and why some have as good as intimated to the Liberation Society, that it had better in the meantime confine its labours to England.

In the first place, the conviction is growing that the Presbyterian Churches of Scotland must ere long come together. The members of these Churches are so thoroughly persuaded of this, that they are already mingling in a way previously unheard of. In every little town in this country, for example, the Young Men's Fellowship meetings connected with Established, Free, and United Presbyterian congregations are forming themselves into unions and holding conjunct conferences once a month in their respective places of worship. And nothing is commoner than to hear at these reunions references to these needless lines of demarcation which are severing the respective camps. And the certain prospect these hold out that in the course of a few short years, and as the result of the inevitable march of events, we shall all belong to one communion, necessarily tells upon the manner in which the question of Disestablishment is discussed. In England the probabilities are not great that the Episcopal and Baptist and Congregational Churches will become one after Disestablishment, and the controversy may accordingly be conducted in a free-handed way as with men who will be strangers always. But here we have to fight with men who will be by-and-bye on our side, and it is impossible that we can lose sight altogether of the fact. This makes us feel that the most effective arguments in favour of Disestablishment here, are not those which prove in an abstract way the unlawfulness of all unions between Church and State but those which demonstrate that the existing connection stands directly in the way of a far greater good than can ever be realised apart from it.

In the second place, the state of feeling in Scotland at present—the result to a considerable extent of the religious revival—makes our best men averse to precipitate what when it fairly comes will almost certainly be a bitter controversy. To us, standing outside, it does seem very absurd that sober thinking men within the Establishment cannot see the distinction between speaking against *their Church*, and speaking against *the bondage in which their Church is held*. But as a matter of fact this distinction is not seen. Two meetings of the Presbytery of Edinburgh have been held since the Disestablishment demonstration took place in that city, and in both of them the leading members could not hide the soreness and irritation which the speeches there delivered had produced. "What have we done; and what has our Church done," they cried pathetically, "that we should be so abused?" The truth was, that at the meeting in question, the greatest care was taken to say nothing that would needlessly wound the feelings of any Churchman as such. But all the efforts were thrown away. Dr. Phin and his friends bitterly complained that an agitation was getting up for the destruction of *their Church*, and no amount of talking will convince them to the contrary. Well, this has a little disheartened some of our kindly men. They had hoped to keep the debate in a serene atmosphere, far removed from party heats; and now that they see that is impossible, they have paused for a moment in sorrowful surprise. But this fit will pass by. While the desire not to offend will have the effect of softening the controversy, it cannot possibly prevent its coming. The leaders of opinion see that clearly, and the very anxiety which they will exhibit to avoid bitterness will make their advance nevertheless under the pressure of irresistible principle more weighty and imposing.

We share your anxieties about Mr. Forster, but I feel sure that if you were to poll the Liberals of Scotland you would find a wonderful agreement about two things—first, that Mr. Gladstone is the greatest man living; and secondly, that the member for Bradford, with all his faults, is the best man to put in his place.

Dr. Buchanan, of Glasgow, leaves to-day for Rome, where he is to remain for three months. He is to fill the pulpit of the Free Church in the Eternal City, in conjunction with an Established Church minister, Dr. Munro, of Campsie.

THE DISESTABLISHMENT MOVEMENT.

THE NORWICH CONFERENCE.—We learn that, on the ground that impending legal changes are likely to occasion an election for the representation of the city, the local Liberation Committee has resolved that it is expedient to postpone the conference which was to have been held at Norwich next Tuesday.

BIRMINGHAM CONFERENCE.—The invitations and cards for the meetings at Birmingham on Feb. 9 have now been issued. Mr. Dixon, M.P., is to be president of the conference, and Mr. J. S. Wright, chairman of the Liberal Association, vice-president.

THE REV. J. G. ROGERS, of Clapham, is to lecture this evening on "How to put down Ritualism," at the new public hall in Lewisham-road, New Cross. Mr. Willis, barrister, will preside. The same lecture will be repeated at the Metropolitan Tabernacle on Tuesday evening, March 2.

WOTTON-UNDER-EDGE.—On the 19th inst, the Rev. G. W. Humphreys, B.A., of Wellington, lectured here, on "The Disestablishment and Disendowment of the State Churches of this Country." The chair was taken by the Rev. G. S. Spencer, who, after a brief address, was followed by the lecturer. Mr. Humphreys addressed himself to various aspects of the State Church question—especially to the success of Voluntaryism and the progress of Ritualism. At the conclusion of the lecture, Mr. E. J. Taylor, of the Grammar School, asked some questions on the subject of compensation and also respecting the sources of income. These were answered by the lecturer and by Mr. Ferris, of Bristol. A vote of thanks to the lecturer was proposed by Mr. J. R. White, and seconded by the Rev. W. Davy. A vote of thanks to the chairman brought the meeting to a close. The attendance was good.

HOLBECK, LEEDS.—On Tuesday evening last, Mr. Gordon lectured in the People's Hall, Holbeck, Leeds, and, notwithstanding a terribly stormy night, there was a capital audience. Mr. Alderman Grant, in presiding, spoke very heartily of the society's work, and warmly introduced the lecturer, whose subject was, "Religious Equality, what it does mean and what it does not mean," and whose remarks were received with every manifestation of approval.

SOUTHOWRAM, NEAR HALIFAX.—Next (Wednesday) evening, Mr. Gordon lectured, under the auspices of the Methodist Free Church Young Men's Mutual Improvement Society, in the Methodist Free Church Schoolroom, Southowram, near Halifax, Mr. Holmes presiding. Another full house, despite the wild weather, and great interest in the lecture, which was on "Disestablishment and Disendownment." It was the first lecture of the kind in the place, and a subscription by the class to the society. Some friendly questions were put at the close, and Mr. Andrew spoke.

BLACKBURN.—Mr. Gordon lectured in the Corn Exchange, Blackburn, on Thursday evening, on "Ought the Church of England to be Disestablished and Disendowed?" Mr. Councillor Whittaker presided, and there was a very fair audience, considering that Evangelistic services were going on, and other circumstances. The meeting was very orderly, and a cordial vote of thanks was given.

HILL HOUSE, HUDDERSFIELD.—Next (Friday) evening, Mr. Gordon lectured in the large schoolroom of the Independent Chapel, Hill House, Huddersfield, the Rev. G. Halliday in the chair. There was a fair attendance. Mr. Gordon spoke on "Popular Aspects of the Liberation Question," and was, one or twice, interrupted by a very excited individual, who subsequently spoke and questioned the lecturer, creating the greatest amusement by his frantic behaviour. Some very pertinent questions by a young gentleman followed, who expressed himself very courteously. Mr. Andrew shortly spoke, and the usual votes followed, and it is to be hoped that Mr. Halliday will shortly follow up by a lecture in the same neighbourhood.

HARROGATE.—At a meeting of the Harrogate Literary Society last Monday week, the Rev. F. Fox Thomas in the shair, Mr. L. Wing read a very carefully prepared paper on Disestablishment, which gave rise to considerable discussion in the society, the debate being sustained on both sides with very considerable ability. Mr. J. Wilson, Mr. David Ward, Mr. Priest, and others expressed their admiration of Mr. Wing's paper, and warmly supported his views. The discussion concluded by the essayist's reply.

CHALFORD ST. PETER, BUCKS.—The Rev. T. Brooks, of Wallingford, lectured in the Baptist chapel, Gold Hill, on Jan. 18, the chair being occupied by the Rev. G. B. Hobling. The meeting was composed of persons of various ranks, socially, but all appeared to be deeply interested in the question. Mr. Brooks was urgently requested to visit the district again. Votes of thanks were moved by Mr. Deverell, seconded by Mr. Stone, both of whom spoke very earnestly of the society.

FIFIELD.—On Jan. 19 Mr. Brooks lectured at Fifield, near Maidenhead, the chair being occupied by Mr. T. Reynolds, of Fifield Grove. The heavy rain somewhat injured the attendance.

LOCAL CONFERENCE AT NOTTINGHAM.—On Thursday night last a conference of the members of the Liberation Society was held in the Houndsgate schoolroom, to take into consideration the disestablishment and disendowment of the English Church in connection with the disestablishment of the Irish Church. Mr. J. B. Alliott occupied the chair, and there was a numerous attendance. The proceedings were opened by the Rev. R. A. Armstrong, who spoke at some length on the danger of re-establishment in disestablishment.

He had had some difficulty in framing his words, but he wished them to understand that he not only apprehended some danger of re-establishment in too hasty disestablishment, but also some danger of re-endowment in too hasty a disendowment. (Hear, hear.) The words disestablishment and disendowment were constantly in our mouths, but it was necessary that they should form for themselves clear notions of what they desired to advocate by the use of those terms. Generally when people talked about disestablishment of the English Church, they fell back upon the disestablishment of the Irish Church, which stood out in history as the one great instance in British legislation of the disestablishment and disendowment of a Church, and when they were asked what they desired, often the too hasty response was that they desired similar dealings on behalf of the English Church to that meted out to the Irish Church. Now, the Irish Church Act appeared to him to have been one of the noblest that ever passed from the British Legislature, therefore he was not going to say that he wished the Irish Church Act had not been passed, but he believed, that as far as it went it was a good and useful measure, but he hoped that English statesmen in carrying out the disestablishment of the English Church would not carry it out on the same principles as they had done in the Irish Church. Whilst looking at the matter from one side, the manner of dealing with the Irish Church was an act of disestablishment and disendowment, yet looking at it from another point of view it did not fall short of an act of re-establishment and re-endowment. (Hear, hear.) When Mr. Gladstone on March 1, 1869, stood before the House of Commons to lay before them a measure which he had planned in the preceding winter, he declared that it was his intention—an intention which was afterwards fully carried out—he stated that it was his intention in disestablishing the Irish Church to form a governing or representative body of clergy and laity to be appointed by election, and after being recognised by the Queen in Council as a duly constituted representative body, and which body should be legally incorporated by the Government. That was what had been done, wisely or unwisely, in the case of the Irish Church. There was at the present time at the head of that Church a body of sixty persons, archbishops, bishops, three representatives of each of the diocese, and a certain other handful of persons, who were called the representative body of the Irish Church, and who were established by English law. And shortly after the Act was passed a great meeting was held in the Mansion House in London, under the presidency of the Lord Mayor, and he stated in so many words that the object of that meeting was to give practical support to the Irish Church, to give practical support to that established body. Then, again, it was not only re-established on a different footing, but it was also re-endowed. It was endowed in a fuller sense than it had been endowed before. Hitherto it had, indeed, had the actual use of an enormous amount of property, but this use was controlled by the State, which retained the right which it had over all public property of controlling or diverting it into any channel which it might consider it right to do; but in the case of the Irish Church Mr. Gladstone announced that it was his intention to hand over to the ministers of the Irish Church, the representative body, at least three-fifths, and probably two-thirds of the whole property which then appertained to the Irish Church, and as a matter of fact the whole of the parish churches, the whole of the national cathedrals, and glebe lands, and parsonages, being a very large portion of the entire money of the Church, passed away from the control of Parliament, and was given into the control of this ecclesiastical body, which had been established by the State. Archbishop Trench, shortly after the Act had passed, gave a charge to the clergy of his diocese, and told them that half a million of money had been handed over to the Church in view of those private endowments which Parliament thought it had not a right to appropriate without making some remuneration. It was very clear that a large sum was handed over to the Irish Church, so large a sum that the Bishop of Derry was able to take—an act for which he was very much commended, as an act of great generosity—he was enabled out of the sum paid over to him by the English Government to hand over to the Irish Sustentation Fund the sum of 50,000*l*. Now, what was the effect of this action in Ireland? The Irish Church bemoaned the passing of the bill as an act of great spoliation, but the only condition which he could see in the condition of the Irish Church then was that they had some nine or ten millions of money in their pocket with which they did not know what to do. (Laughter and applause.) Such were the facts of the case with

regard to Ireland, that the Church was actually re-established and re-endowed. That was not, perhaps, a very serious matter to establish such a body of men, and the amount of money put under their control was comparatively little, and it was perhaps worth while for the sake of giving play to those glorious feelings of generosity and justice which were prevalent at the time, to carry out the measure in hot haste, but he did not think we could afford to be so hot and hasty in the matter of the disestablishment and disendowment of the Church of England, as the sums of money were infinitely larger, the number of persons affected by it were infinitely greater, and the mischief done would be infinitely more disastrous. He was not going to commit himself at all to any statement with regard to the revenues of the English Church, because in the midst of so much contradiction on the subject he did not see how a man could do so; but it seemed certain that the sums of money were very enormous indeed, Mr. Gladstone having spoken as having to deal with ninety millions of money, whilst the Liberation Society placed the amount of two hundred millions, and based their calculations upon official returns. (Applause.) But supposing that amount of money were to be placed in the pockets of the Church of England clergy, and supposing that the clergy and a select body of laity were constituted, or incorporated, or established as a body free of State control, the result would be the formation of a tremendous theocracy. He maintained that they must be greatly on their guard on the questions of disestablishment and disendowment, which were sure to come before long, and to see that the Irish Church Act was not allowed to be taken as a precedent, and that in making a thorough measure for the disestablishment and disendowment of the Church that no new corporation was established. (Applause.) The Legislature ought not to create a corporation, and in their dealings in winding up the affairs of the State Church—(laughter)—they must deal with individuals directly rather than with individuals resolved into a body.

After replying to the reasons given by the Church Defence Society why the State had no business to pass such a measure as was desired by the Nonconformists, the rev. gentleman resumed his seat amidst applause.

A discussion followed, which was taken part in by the Rev. W. Woods, the Rev. Mr. Williams, Mr. Gripper, Mr. Goodliffe, Mr. Dowson, Mr. Dowse, Mr. Ellis, and others; and the meeting came to a close with a vote of thanks to the chairman for presiding.

The late Rev. Dr. Forbes, one of the Free Church clergymen of Glasgow, has bequeathed 10,000*l.* to evangelical and charitable objects.

Archbishop Manning will, it is stated by a Roman paper, be one of the nine new cardinals to be appointed at a Consistory held at the Vatican in March next.

We (the *Rock*) hear, through a member of Convocation who is usually well informed, that a considerable "secession" of Ritualists and Romanisers is expected before Easter?

A Berlin telegram to the *Hour* states that the Russian Bishop of Irkutsk, in Eastern Siberia, has converted to Christianity a Buddhist Llama priest, who is inferior to rank and importance only to the Grand Llama himself.

Messrs. Bradbury and Agnew have published in a cheap pamphlet form "The Papal Encyclical and Syllabus, literally translated from the authorised Latin Text," reprinted from the *Daily News*; to which is added "a correct translation of all the Dogmatic Decrees of the Vatican Council.

PUBLIC BAPTISM OF A JEWISH FAMILY.—A singular ceremony was witnessed in the parish church of Campsie, near Glasgow, on Sunday, David Crammer, a Jew, his wife, Rebecca, and their four children being received into the Presbyterian Church, and baptized in due form.

THE EXETER REREDOS CASE.—The Judicial Committee of the Privy Council was occupied last week by Archdeacon Philpotts' appeal against the recent decision of the Court of Arches which ordered the restoration of the Exeter reredos. On Friday the arguments were concluded, and the court reserved judgment.

BISHOP FRASER AND RITUALISM.—Some correspondence between the Bishop of Manchester and Mr. Drew, a churchwarden of the cathedral, has been published. The latter alleges that Canon Woodard, in his sermon last Sunday week, "preached the doctrine of the Mass without any reservation," and begs the bishop to verify the statement by getting a copy of the sermon. His lordship promises to ask the canon for his sermon, and adds a hope that its language was misunderstood.

THE SCOTCH PATRONAGE ACT.—No fewer than eighteen petitions have up to the present been presented to the Sheriff of Perthshire, praying him to fix the amount of compensation payable for loss of patronage. Eight petitions have been presented by the Earl of Kinnoul, two by the Earl of Mansfield, two by General Richardson Robertson, and one each by Sir Thomas Moncrieffe, Mr. Smythe, of Methven; Sir John Richardson, of Pilfour; Lord Clinton, Mr. Mollison, of Errol Park; and Mr. Allan Macpherson, Blairgowrie.

RITUALISTS AND ROMANISTS.—Monsignor Capel replies in the *Times* to an invitation by the compiler of "The English Catholic's Vade Mecum" to retract or apologise for having made "quotations under false pretences." Monsignor Capel gives a number of extracts from Vade Mecum, which he contends show that the book does disseminate the Roman doctrines of reverence for the saints, need of absolution, and of the real presence. On the latter point he remarks—"While this discussion has been going on I have made it a point to ask many of the converts from Ritualism whether they are conscious of any difference between their present and their former faith on this doctrine. The invariable answer has been, 'Not the least. I only perceive more clearly what it meant.'" If (Monsignor Capel continues) a writer like the compiler of the Vade Mecum, who, in his own words, did "of set purpose deliberately and consciously word the devotions" so as to exclude distinctively Romish aspects of the doctrines above mentioned, has nevertheless so signally failed in his purpose and so thoroughly and practically embodied Roman Catholic teaching, what is not to be expected in the scores of different works of piety issued with less "economy" by advanced Ritualists? With this reply, Monsignor Capel trusts he may be allowed to close the discussion.

Religious and Denominational News.

Mr. Spurgeon having sufficiently recovered from his recent severe illness, left London on Friday for Dover, *en route* for the continent.

The Rev. Joseph Bainton, of Newport, Isle of Wight, has accepted an invitation to the pastorate of the church at Ilfracombe.

UNION CHAPEL, ISLINGTON.—While this chapel is being rebuilt, it is understood that Dr. Allon's congregation will assemble in the old iron St. Augustine's, Highbury, vacated on the building of the Rev. Gordon Calthrop's fine permanent church.

LEICESTER.—The Rev. W. Morley Wright, pastor of Bond-street Church, Leicester, has been presented by the members of his Bible-class with a marble timepiece as a token of their esteem and affection, and as an expression of gratitude for his labours amongst them. The deacons and a few friends have also presented Mr. Wright with a splendidly bound edition of the Hexaglot Bible in several volumes, just published by Dickinson and Higham, London.

A LIVINGSTONE MEMORIAL.—At a meeting held in Glasgow on Monday, it was resolved to form an industrial mission settlement at the south end of Lake Nyassa, in connection with the Free and Reformed Churches of Scotland, as a memorial to David Livingstone. It was stated that it was proposed to raise £10,000 in the first instance, and nearly half of that sum was subscribed at the meeting, for the purpose of establishing the mission. The station is to be placed under the charge of Mr. E. D. Young, R.N., who commanded the Livingstone Search Expedition.

THE LONDON CITY MISSIONARIES.—On Thursday evening the annual social gathering of the London City Missionaries and their wives was held at the City Terminus Hotel, Cannon-street, when 425 missionaries and 225 ladies assembled at the invitation of Mr. and Mrs. George Williams and Mr. and Mrs. Bevan. After a knife-and-fork tea was partaken of, a meeting was held, the chair being taken by Mr. George Williams. Addresses were delivered by the Rev. J. W. Reeve, Mr. George Hanbury, the Rev. W. S. Lewis, the Rev. H. E. Fox, and others. The chairman, in the course of his opening speech, said they felt that a great and mighty work was being done, and they had confidence that God was going to use this City Mission more and more, In the first place, they had been sustained throughout the past year, and increased in numbers. He supposed that never in the history of the mission was more work for God done than during the past year, or when larger numbers had been reached and influenced, as was evidenced by the reduction of crime in the metropolis. He could not think of better words to impress upon them at the beginning of the year than, "Lord, increase our faith."

MESSRS. MOODY AND SANKEY AT BIRMINGHAM.—A special correspondent of the *Sheffield Independent*, writing from Birmingham on Friday, describes some of his impressions of the American Evangelists' services in the Midland capital. He says:—"The revival movement is passing over Birmingham with even greater strides than it did at Sheffield; and judging from present appearances, the number of 'young converts,' as Mr. Moody calls them, will be much larger than it was there. So far from the audiences in Bingley Hall falling off in number, an increasing desire to be present is plainly perceptible. From fourteen to sixteen thousand persons are present every night, and the doors are closed upon a compact mass in the streets, for whom the vast building can find no accommodation. Bingley Hall, filled as it has been each night this week, is a sight worth seeing. Every night it is the same, and inasmuch as the interest in Mr. Moody's preaching and Mr. Sankey's singing is evidently rapidly increasing, were Bingley Hall twice as large as it is, the building would undoubtedly be filled. At these services the question is not where are the audiences, but where is there a building large enough to accommodate them. A meeting is to take place on Tuesday, which differs from any held in Sheffield, and it is attracting considerable attention. It will enable Mr. Moody to be seen in a new position—not as a preacher, but as the president of what the advertisement styles a 'convention.' The meeting is to last from ten to four. It will be attended by clergymen and ministers from all parts of the country, and the names of some of the most eminent ministers are mentioned as likely to be present. 'How to reach the unsaved masses,' is to occupy the attention of the convention a couple of hours, a longer period than is given to any other subject. This question lies very near to Mr. Moody's heart, and one of his last acts in Sheffield was to write a paper on it. He asks that Christian people should all work, that they should not shelter their consciences under the purchased labour of a hired substitute; and that when they had means to employ others, they should not come to the conclusion that anybody will do.

For work among the masses, it is argued that there is nothing like selecting those who have themselves been born and bred within the sphere of the masses. Now this is a fatal mistake. God's servants ought to be the flower of the land. They ought to be chosen from amongst the best that a nation has; and one of the main reasons why the masses are as yet almost untouched by the power of the Gospel of Christ is, that we send the wrong man to reach them. After good men, it seems to me that we want good methods. Above all, we want new methods. Not at all, however, that the old methods are bad, but simply that they are old. The best old methods are, perhaps, as good as, or better than, any new ones; but they are *old* methods, and that is enough. The world has got tired of them. It will not have anything more to do with them—the worse for the world, perhaps, you say; but that cannot alter the fact. Men are crying out for novelty. Perhaps a better word would be "variety." Well, let them have variety; they want it; in everything else they get it; why not in this? If we cannot win the people by old, plainly enough the only reasonable line of action is to try new means; and if the new bait does not succeed, let us try again; and if that does not do, let us go on trying, till we find a bait that does.

As president of the convention, Mr. Moody will deliver a lecture on "Works," and will open a discussion on how to conduct prayer-meetings. It is rumoured that there will be a midnight meeting for fallen women, numbers of whom can be seen each evening near Bingley Hall when the audience is dispersing, also that there is to be a special service for cabmen. The discourses yet delivered by Mr. Moody have been substantially the same as those which he gave at the Albert Hall. The more one sees of these services, the more apparent does Mr. Moody's power become. He is not at his best when he argues; his logic may not always be sound, and his imagery may not at all times be poetically correct; but it is when he begins to draw vivid pictures, or to tell some touching incident, that the secret of his success is seen. Despite the lukewarmness, if not the open hostility, of the local clergy, the services of Messrs. Moody and Sankey have created a deep impression here; and I should not be surprised if this metropolis of the midland counties, this town which is celebrated all the country over for its 'isms' and politics, should prove to be singularly fruitful of the best results."

The Convention of Christians to consider how the work of revival might best be carried on in Birmingham was opened yesterday morning and continued throughout the day. It was estimated that at no time were there less than five thousand present, and at certain periods of the day this number was largely exceeded. The conference was opened by a service of praise. Mr. Sankey delivered an address on the subject, in which he maintained that prayer would be more availing if there were more praise in it. Addresses were also delivered by the Rev. Mr. Stevens, of Dublin; the Rev. H. Morgan, Manchester; and the Rev. F. Keeling, Manchester; and hymns were sung at intervals. The second meeting was devoted to lectures on Christian work. Mr. Moody delivered an address on the subject, several speakers following in the same strain. A discussion on prayer-meetings and how to conduct them followed. Mr. Moody opened the subject, and some interesting information was afterwards obtained on the question of the best way of drawing out the masses. The last hour of the convention was entitled "question hour," and Mr. Moody laid himself open to answer any questions put to him on religious subjects.

The fifth instalment of Mr. Kinglake's "History of the Invasion of the Crimea" has been issued. This fifth volume has been justly termed the "Inkerman Volume," for with the exception of a few pages concerning the combat of the Lesser Inkerman and the retention of Balaclava, the book is a narrative of the events that led up to and ended in the ever-memorable struggle on the Heights of Inkerman.

UNIVERSITY OF LONDON.—The following are lists of the candidates who have passed the recent examinations:—First LL.B. Examination.—Pass List: First Division—Alexander, Joseph Gundry, private study; Davies, George Sydney, private study; McIntyre, Angus George Milward, private study. Second Division—Bailhache, Clement Meacher, private study; Bentwitch, Herbert, University College; Bond, Henry, Trinity Hall, Cambridge; Bovell, Henry Alleyne, University College; Butterworth, Alexander Kaye, private study; Cooper, Herbert Henry, private study; Dodd, Charles Edmund Grantham, private study; Eiloart, Ernest, private study; Pask, James Morton, B.A., private study; Rowe, John Frank, private study. Second LL.B. Examination.—Pass List: First Division—Firth, Joseph Firth Bottomley, private study; Sly, Richard Meares, B.A. Sydney, University College; Taylor, Robert William, B.A., University College. Second Division—Cavanagh, Christopher, B.A. private study; Cox, Isaac Spencer, University College; Emanuel, Edward Janverin, University College and private study; Fuller, Edward Newton, private study; Gibb, George Stegmann, private study; Goode, John, King's College; Hamilton, James Winterbottom, private study; Serrell, George, M.A., private study; Spalding, Thomas Alfred, University College and private study; Yates, Arthur, private study.

Correspondence.

CONGREGATIONAL MEMORIAL HALL.

To the Editor of the Nonconformist.

SIR,—May I ask when the question of *egress* will become prominent with architects? It may seem ungrateful enough to find fault with the new Memorial Hall, in most respects unexceptionally well arranged. However, there is only one outlet for all the thousands that the chief room accommodates, and, broad as the staircase is, the event that occurred on Wednesday evening shows what might ensue were a "panic" at any time to arise.

I presume that the architects could adopt no other plan; but let all due precautions be taken at crowded meetings that are found possible.

Yours truly,
AN OUTSIDER.

"SENTIMENT *VERSUS* STRENGTH."

To the Editor of the Nonconformist.

SIR,—I read with considerable interest a letter which appeared in a recent number of the *Nonconformist*. It bore the suggestive title, "Sentiment *versus* Strength," and dealt with one or two questions which just now seem to be invested with great and growing importance.

How far your correspondent is correct in his theory as to the causes of the recent collapse of the Liberal party, I am not politician enough to determine. But that it will prove to be among the "all things" which "work together for good," I have not the shadow of a doubt. It will certainly help to clear the atmosphere of some of the "unhealthy vapours" to which he refers. The ultimate triumph of the cause so dear to Free Churchmen happily admits now of no question. However some may deprecate it, it will certainly be accomplished. Time is on our side. As Dean Alford said six years ago, "History has for ages been preparing the way: in past changes it has been conceded over and over again. God's arm is thrusting it on, and man's power cannot keep it back."

But the point in your correspondent's letter which specially interested me was his reference to what he calls the religious "sensationalism or sentimentalism of the present day." He believes that "we are being literally devoured by frothy excitements of one sort or another." This is strong language, but I greatly fear that its strength lies in its truth. Of course, one knows well enough that to meddle with such a subject as this is, to use the language of a distinguished Scotch minister (who speaks from experience), "like plunging one's hand into a nest of vipers." But, surely, the time for touching it has now arrived. Letters are gradually finding their way into our "religious papers" gravely questioning some of the strange things that are just now being said and done in the Church-world. The sober-minded and thoughtful are beginning to ask some homely and pointed questions about "American revival hymnology," "Oxford meetings" and "after meetings," "consecration services," "faith hymns," "missions and missioners," and other queer and questionable novelties which threatens to "come in as a flood." But, as a rule, any one who presumes to call these things in question is regarded with grave suspicion, and as having little or no desire to promote God's glory or man's good. And, what is still more painful, leading men among us, who have a right to speak and a right to be heard, are content, for the most part, to maintain unbroken silence, as though they "cared for none of these things."

May I hope to be acquitted of any intention or desire to speak lightly, or indifferently, of sacred things in calling attention to this subject? Every true man must, by a necessity of his nature, sympathise with those who are engaged in carrying on the work of Him who "came to seek and to save that which was lost." The very best of us need a warmer charity, a larger faith, and a heartier and deeper spiritual life. But is it possible to conceal from ourselves that there is, about certain popular movements, now in progress, too much, by far, of what may be called "a hothouse air," altogether unfavourable to a wholesome apprehension of truth? Was that East-end clergyman far wrong, who, twelve months ago, spoke thus of the London "Mission":—"The contagious strain of reiterated addresses, night after night in the same church, the stress of fervid hymns and an impassioned chorus praying for supernatural influence, all this seems to me ill-calculated to kindle or to promote the growth of healthy godliness? Is there not a terrible danger when the heat of the revival week cools down that a mischievous reaction will ensue, and leave the souls of the majority in a last state worse than the first?"

Opinions may, perhaps, differ on this point, and the abuse of a thing is certainly no argument against its use. At the same time where there is danger there ought to be fear; and, because I see so few indications of *fear*, I am led to the conclusion that there is no consciousness of *danger*. It seems to be forgotten that the unhealthy transports of a "revival" may be confounded with the silent operations of Eternal Truth, and that men may learn to prefer the earthquake and the tempest to the "Still Small Voice."

Your correspondent applies the word "frothy" to some of the excitements by which he believes we are being "devoured." I suppose, among other things he has his eye on certain so-called "sacred songs," and I do not wonder to find him applying to them such a term. It says little for the growth among us of an intelligent and manly piety that such unmitigated rubbish can find favour in the religious world. I knew not whether to laugh or to cry a few weeks ago, when I heard a company of full-grown men and women singing some doggrel, every other line of which consisted of the words:—

"More to follow—more to follow!"

A correspondent in one of your contemporaries has called attention to some of these precious ditties, which it would be difficult for a person of ordinary intelligence to sing without laughter. In one of them, "Go, work in my vineyard," we are told that "wolves are to be destroyed," "lost to be gathered," "sheep to be tended,' "weary ones led," and all in a vineyard! Only the other day as devout a lady as I know expressed to me her surprise and regret that from Milton Mount College (of all places in the world!) her daughter had brought home a book containing several of these twaddling rhymes set to music. And, not to multiply illustrations, I will only refer to a small book, "Hymns Selected from Faber," edited, if I remember aright, by a friend from America who figured so prominently at the "Oxford meeting" for the promotion of the so-called "Higher Life." Here are three stanzas from the volume in question:—

O Jesus! Jesus! dearest Lord!
Forgive me if I say
For very love, Thy sacred name,
A thousand times a day.

Oh wonderful! that Thou shouldst let
So vile a heart as mine
Love Thee with such a love as this,
And make so free with Thine.

The craft of this wide world of ours,
Poor wisdom seems to me,
Ah! dearest Jesus! *I have grown*
Childish with love of Thee!

Your readers, at any rate, will agree with me in denouncing such "lisping silliness" as this. Surely a manly and healthy religion cannot be fostered by such "sacred song"; and surely the time is come when the Church of Christ should learn to put away these "childish things."

I will only say, in conclusion, that unless I misread the signs of the times, grave questions are coming to the front which can neither be shelved nor evaded. A crisis is not far distant, and strong men will be needed to meet it. I know truth will never be "put to the worse, in a free and open encounter," but strength, not sentiment, will be needed in fighting her battles. In such circumstances Thomas Carlyle's words may, perhaps, be pondered with advantage: "Intelligible word of command, not musical psalmody and fiddling, is possible in this storm of battle. Beyond all ages, our age admonishes whatsoever thinking or writing man it has, 'O speak to me some wise and intelligent speech, your wise meaning in the shortest and clearest way. Behold! I am dying for want of wise meaning, and insight into the devouring fact. Speak! if you have any wisdom: as to song, so called, and your fiddling talent—even if you have one, much more if you have none—we will talk of that a couple of centuries hence, when things are calmer again.'"

I am, &c.,
ONLY A COUNTRY PARSON.

Jan., 1875.

THE LIBERAL LEADERSHIP.

To the Editor of the Nonconformist.

SIR,—I do not quite understand the "hot and cold" blasts of the *Daily News*.

The "weight of opinion," says that paper, is "in favour of Mr. Forster as the leader of the House of Commons." It seeks to reproduce statesmanship of the Palmerstonian order—of which I have always considered Mr. Forster, since he assumed the "equivocal" title of a statesman, to be a servile copyist—in preference to Lord Hartiogton's, who, it appears, has little to recommend him, "except to those who look forward with humble hopefulness to the hospitalities of Devonshire House." I am not of that number, but I am not without hope that as in the head of that house I recognise not only a profound scholar, but a wise, enlightened and patriotic nobleman, so the son may not prove altogether unworthy of the sire. Contrasting Lord Hartington with Mr. Forster, the *Daily News* says, "the great duty of the Liberal party will be to resist retrograde legislation and mal-administration in an exclusive and reactionary sense." If that is so, then I as a Liberal say, judging him by his past acts, the last man of the Liberal party I should ask to stand in the breach would be Mr. Forster. Says the *Daily News* further, "The alienation of some Nonconformists is *entirely unjust* and *unreasonable*." Strong language this, but I am consoled for it by the thought that it comes from a paper which, since the Tories came into power, has certainly adopted a tone of panegyric towards the Premier and his Cabinet which shows a breadth of political opinion, or that instinctive worship of success, for which heretofore I should have given the *Daily News* little credit. Fulsome compliments to the Prime Minister of the Tory party on the one hand, and naturally enough—as the antithesis—abuse of the Nonconformists, as being guilty of injustice to their client, Mr. Forster; all this is natural enough. But, Sir, let me attempt to do the Nonconformists justice, even if it should be at the expense of the consistency of the *Daily News*. Here is its language when the Education Bill was passing through Parliament:—

The Liberal party is menaced with a very great danger. Mr. Forster seems resolved that no effort shall be spared to work the Act in the most denominational sense. The Education Act is a dividing rather than a uniting measure. Mr. Forster promised well and the party trusted him, but the rates are used for the teaching of particular creeds, the school-rate becomes a church-rate. Under Mr. Forster the Education Act is being worked in the most exclusive sense, with the direct object of favouring sectarian education. If Mr. Forster's object were to destroy the confidence of the party in the Government, and altogether to disintegrate Mr. Gladstone's majority, he could not take a surer course than that of playing, as he is doing, into the hands of the clergy. In both middle-class schools and the elementary schools it is the policy of Mr. Forster to conserve the influence of the clergy in the education of the people. It is not too much to say Mr. Forster is forcing a new Church-rate contest on the country.

These are the reasons, enforced by the *Daily News*, why the Nonconformists opposed Mr. Forster's Education Act, which remains unmodified and unrepealed; all efforts to improve it, all remonstrances against its injustice, having been in vain. After the advent of the Tories to power Mr. Forster ostentatiously paraded before the House of Commons and the country his determination to abide by his opinions, and, as those opinions are not only detrimental to any sound system of national education but essentially unjust to Nonconformists, it is scarcely to be supposed they will take any share in the selection of Mr. Forster as the leader of the Liberal party in the Commons. If they were constrained to make a choice I should think it would rather fall upon a leading member of one of the Old Whig families, for amongst them could be found none more ignorant of the principles of the Nonconformists than Mr. Forster or more determined to trample upon them when he had the power. It might be a choice of evils, and the Nonconformists would wisely choose the least.

I am, Sir, yours faithfully,
WILLIAM BARNARD.

Llandulas, January 25, 1875.

MILTON MOUNT COLLEGE.

To the Editor of the Nonconformist.

SIR,—Mr. Simpson, to whom Mr. Scrutton replies in your last issue, has left England for Italy. I trust that being no longer honorary secretary, and therefore not bound by official restraint, I may offer a few observations on the question raised.

The language quoted from the trust-deed that the school was "to provide, or aid in providing," education for the daughters of Congregational ministers whose names appear in the "Year Book," &c., was accepted as a definition of a *quasi*-charitable institution. The limitations specified in adopted arrangements, and defined by innumerable documents, and by repeated action of the governors, must always be held as sufficient legally to interpret the intention of the clause.

It is hardly fair to say that "a minimum payment of 15*l.* has been fixed." The term, and the whole argument in reply to Mr. Simpson, imply a scale of payments, of which 15*l.* is the lowest. But this is not the case. Fifteen pounds is not a minimum fixed as the payment; it is *the* payment which is fixed, all additional being optional. No language can be plainer than that in which the governors have affirmed a standing regulation that this optional payment shall not "*in any way interfere*" with the admission of pupils on "*the ordinary terms*." As Mr. Simpson has argued, the term "ordinary" must mean not the "minimum," but the regular and established terms. The sum of 15*l.* a-year is the keystone of the institution. The quotation from the report of 1873 is easily explainable.

It may be true that the executive have by resolution determined to have eighty pupils paying 15*l.* a year. But as a member of the executive I venture to say that it has no legal power to frame any such regulation as a permanent law. The resolution was introduced to guard from abuse, a temporary arrangement, whereby the executive might give "priority to such pupils as paid higher fees." That arrangement is happily no longer in force, and a resolution framed in connection with a special exigency cannot be pressed into a fundamental rule. To say that the school is to receive only eighty pupils paying fifteen pounds a year may come to be a violation of the very object of the institution. Moreover, if *all* ministers' children, *without any exception*, are to be received in the order of application, what guarantee is there that eighty at 15*l.* each would always be in the house? Further, a proposal may be made to admit laymen's daughters. Smaller and smaller would be the chances for poorer pastors' children.

I add a few additional remarks.

1. When, last May, the question was raised for the first time as to the intention of the school, I listened with pained amazement. I had supposed that the presiding thought had been to direct and manage an establishment designed for the daughters of ministers with limited or inadequate incomes, and knew well that any other conception of the object of the school would influence the administration in a hundred ways contrary to the first intention. I have just looked over the list of 115 corresponding members, and, with one single exception, all these

names were secured on my part by personal interview or by letter. I have looked through the list of 260 governors. With almost every one of them I have been in personal communication. These two classes mainly raised, or gave, the money to establish the school. The ground of my appeal was invariably this—That it was intended to meet the case of such ministers as could not afford the terms of other schools. I adduced as illustrations the schools of Episcopalians for the daughters of the clergy, and these schools are not for "all" the clergy, "without any exception," but for a well-understood class.

2. If, as is now claimed, the College at Milton Mount was designed for pastors paying with a daughter 35*l.* a year, and running down a sliding scale to 15*l.* as the lowest, then the pastor who can pay no more than 15*l.* occupies a humiliating position, and his daughter one of social inequality. I have no language at command which can assert with adequate emphasis that it was this sense of inequality and humiliation Milton Mount College was founded to avoid. I always held that such a sense of inequality cut away many a girl's moral strength, and was not a becoming attitude for a minister of Christ.

3. A fixed sliding scale of fees might be as painful to a minister with 300*l.* a year of salary as to poorer pastors. He may have a family, and an expensive social position to maintain, and should be freed from any sense of humiliation, or from the constraint which would induce an offer of more than he could afford.

4. There is great force in a suggestion frequently made that when a parent desires to pay more than the fixed payment he should do it in the form of an annual donation.

5. There are names of applicants on our books, who would more than fill the house if at once admitted. They are those of the children of pastors with limited means. If the applications are now to come from "all ministers, without any exception," the college would not be large enough. This might not be of much moment to the ministers of higher incomes. Their daughters could go to other good schools. But to diminish the chances of admission to a girl who cannot afford to go elsewhere is to subject her to an untold disadvantage.

6. In September, 1872, our leading and eminent ministers signed an appeal on behalf of the school, which was drawn up by one of themselves, and which clearly affirmed that the intention was what I am here maintaining. That appeal is signed by "T. Binney, A. M. Brown, E. R. Conder, R. W. Dale, Alex. Hannay, Thomas Jones, J. Kelly, J. Kennedy, J. A. Macfadyen, Samuel Martin, Enoch Mellor, H. R. Reynolds, J. G. Rogers, and David Thomas (Bristol)." Its language is:—"It is already well-known that *the* object of the promoters of the college is to provide the means of a thorough education *for the daughters of Congregational ministers who are unable to meet the cost of education in existing schools.*" It is not easy to conceive of language more unequivocal as to what was "well known" of "the object" of the school at that time, and the class of ministers intended; and there is not a syllable in the paper that modifies this language.

Of course I quite understand that all new movements must be, to some extent, tentative. It may be that the governors, who may hold their annual meeting in about four months time, will define that the object of the school has wider bearings than hitherto supposed. The trust-deed defines not only that the governors elect the managers to carry out their wishes, but that all changes affecting the admission of pupils are in their power.

For the present, therefore, I will add no more. There is much more to be adduced. It would be helpful, if you would, when convenient, allow a catena of evidence as to the intention of the institution which I set forth in my letter of resignation to appear in your columns. Clearly the subject must now be fully discussed, and I trust we may do it with all courtesy and mutual respect.

I am, dear Sir, yours very truly,
WILLIAM GUEST.

Milton-next-Gravesend, Jan. 22, 1875.

To the Editor of the Nonconformist.

SIR,—With very great sorrow, I find that the Rev. William Guest has resigned the office of honorary secretary to the Milton Mount College, Gravesend—an institution originally, I believe, founded by him, and established and subscribed to for the education of the daughters of our poor Dissenting ministers who might be unable to afford more than 15*l.* per annum for each girl's education.

I fear that the departure of a man like William Guest from the honorary secretaryship of so excellent an institution can forbode no good, and I am confident that in a pecuniary point of view the college must suffer very materially, until the fullest investigations by none other than the general board of management have been made as to the causes that may have led to the resignation of so earnest and thoughtful a man from a post that surely he could hardly have quitted unless the original designs of the college had miscarried. Earnestly hoping in the interests of the many subscribers to the college that you will kindly insert this in your next number,

I am, Sir, yours truly.
EUGENE CANDLER.

12, Angell Park-gardens, Brixton, Jan. 22, 1875.

CALEB MORRIS.

To the Editor of the Nonconformist.

DEAR SIR,—Could not something be done in these days of memorials to perpetuate the memory of Caleb Morris? He was a true prophet of the Lord Christ, and many of us, ministers and others, owe very much under God to him. His retirement in the midst of his usefulness has doubtless contributed to impair the glory of his fame. Those who knew the man could not misunderstand it; and those who were privileged to enjoy his intercourse in his Welsh mountain retreat, as I was for weeks together, know how brightly the light divine shone from him there. Oh, he was a royal teacher, a grand man! one's heart yearns well-nigh to breaking for an hour of his presence and talk. There is a life-like photograph of him, taken during his last years; might not that be enlarged, painted, and hung up on the walls of the new Memorial Hall? That would cost a mere trifle. Let not London forget him. Might not a lectureship on Christology be instituted at New College? I can do but little in the matter. I am willing to co-operate with others in doing honour to the grand preacher of Fetter-lane.

Yours very truly,
JOSEPH MORRIS,
Minister of Brunswick Chapel (Student of Coward College), Bristol.

66, City-road, Bristol.

NATIONAL MUSIC MEETING.

To the Editor of the Nonconformist.

SIR,—As there seems to be some misapprehension with reference to the National Music Meetings taking place this year, I shall be obliged if you will allow me thus to inform the musical public that the third series of competitive performances between choral societies, solo singers, and military bands, will be held at the Crystal Palace, on the 1st, 2nd, 5th, 6th, 7th, 8th, and 10th of July next; that authorised editions of the music to be prepared for performance are published by Messrs. Novello and Co. and Messrs. Metzler and Co.; and that rules, and forms of entry, and all other particulars, can be obtained on application at my office, or by letter addressed to Mr. Willert Beale, at the Crystal Palace.

I remain, your obedient servant,
S. FLOOD PAGE, Secretary.

Crystal Palace, S.E., January 21, 1875.

PUNISHMENT BY "THE CAT."

To the Editor of the Nonconformist.

DEAR FRIEND,—It is a happy circumstance that public attention is increasingly directed to discover a remedy for the brutal practice of wife-beating.

A letter in a recent number of the *Nonconformist* comments on the injurious effects of flogging; before we seek for a remedy it is well to ascertain the nature and cause of a disease.

It may be easily shown that this malady is due to frequent prolonged potations of alcohol. The judges of our land have long endeavoured to impress this fact on the public mind, and at length there appears to be a willingness to listen to the warning.

If the Recorders of Bolton and of Newcastle on-Tyne were consulted we should probably be told that the use of "the cat" is a remedy worse than the disease, and that prevention is better than cure.

Then, as prevention is better than cure, let us examine the root of the matter, and see whether the malady is not mainly owing to our drinking habits; and does it not appear to be an anomaly to license persons to sell (practically without limit) this injurious article; until temporary madness ensues? then, when that madness has run riot the police interfere—often too late—and almost fatal results follow, tearing up conjugal love by the roots; and will the "cat" cure this? No! the remedy lies in reducing the temptation to drink, and we ask why should not the sufferers have a voice in limiting the houses licensed to spread such misery through the land?

Half-a-century ago faction fights and murders were common at Irish fairs, and death at the fair was followed by death at the gallows; did this stop the riot? No! the sale of whisky was stopped at 4 p.m. on the day of the fair, and a remarkable change was the result.

Let us refer to the testimony of Jonathan Grubb of Sudbury, a philanthropist who for many years has gone about doing good. He has recently visited some of the victims of drink in the jails of Edinburgh, Glasgow, and Greenock, and thus reports:—

In a Glasgow prison 800 unhappy creatures were confined, and the warder said he believed every one of the 800 would confess that drink had brought him there.

2,000 poor victims were collected together on a Sabbath morning in the Drill Hall, Glasgow. Such a mass of human misery I had never seen, even in London, such as none can imagine from the description of another. Let any who doubt what the drink is doing—let any who charge us with exaggeration—go to the Drill Hall, on the Green at Glasgow, on a Sabbath morning, and they will find it impossible to picture the scene up to the reality.

The prison at Greenock presented the same terrible proof of the ruin wrought by drink as the other jails we had visited. And so our deluded country is paying for the drink at the rate of 130 millions a year, and over again, for its deadly doings. When will an enlightened people be enlightened on this awful condition of things? Posterity will certainly exclaim with astonishment, "Could ever such gross darkness have covered this people?"

Believe me, thine truly,
EDWIN O. TREGELLES.

Derwent Hill, Shotley Bridge, Jan. 14, 1875.

FAMINE IN ASIA MINOR.

To the Editor of the Nonconformist.

SIR,—So many claims are made upon the beneficence of the British public, and liberally responded to, that great reluctance ought to be felt before adding to the number. But the calamity of famine in Asia Minor, where thousands of our fellow creatures have already perished, through a failure of the crops, and where multitudes more are sure to die unless large and *prompt* assistance be forthcoming—constitutes a claim of such urgency as to call for aid, even at the expense of some real self-denial to the givers. Parents, there, are selling their emaciated children to obtain food, and extreme misery is widely extending throughout that great peninsula.

Its Scriptural associations should deepen the interest of Christians in its need, especially as being the land where the great Apostle Paul, of Tarsus, was born, and whence, sailing from Troas, he brought the Gospel to our Europe. Amongst its honourable men were Timothy of Lystra, Paul's most beloved and "own son in the faith"; Epaphras of Colosse, "always labouring fervently in prayers" for his fellow townsmen; Trophimus and Tychicus of Ephesus; Gaius of Derbe, and other of the apostle's companions. The present famine desolates regions, to whose ancient peoples the Epistles to the Ephesians, Galatians and Colossians, and the First Epistle of Peter, were written—the land also of the Seven Churches of Asia, several of whose representative towns still continue, as, for instance, Smyrna, the "Crown of Ionia," where the Apostle John spent the closing years of his life.

Our common sympathies with afflicted humanity may rightly be deepened for the descendants of peoples so especially connected with New Testament history and the earliest spread of Christianity. And that glorious One who moved in the midst of the Seven Churches will surely regard with His favour any efforts to help their land. Contributions in aid of the sufferers may be forwarded to Joseph Beck, Esq. (a member of the Common Council of the City of London), 97, Albion-road, Stoke Newington, N., who has kindly consented to take charge of them, and to apply them through the best available channels.

I remain, Sir,
A CHRISTIAN.

THE CONGREGATIONAL MEMORIAL HALL AND LIBRARY.

On Wednesday evening there was a conversazione and public meeting at the Memorial Hall, Farringdon-street, in continuation of the opening proceedings, which was well attended by representatives of Evangelical Nonconformists of various denominations. Tea was served in the library, and at half-past six a public meeting was held in the hall; Mr. Samuel Morley, M.P., in the chair. As was to be expected under the circumstances, ladies were present in greater numbers than at the meetings of the preceding day. Among the representatives of other denominations present were the Revs. Dr. Angus (Baptist), Dr. Fraser (Presbyterian), and Morley Punshon (President of the Wesleyan Conference). On the platform were also Dr. Allon, Dr. Parker, Professors Reynolds and Newth, Mr. Richard, M.P., Mr. T. R. Hill, M.P., the Rev. Newman Hall, the Rev. J. G. Rogers, B.A., Sir Charles Reed, Mr. Peter Bayne, Mr. G. F. White, the Rev. Samuel Minton, Dr. Moffat, Mr. James Clarke, the Revs T. Hebditch, Alexander Thomson, R. Ashton, Messrs. Edward Baines, James Spicer, Henry Wright, Henry Lee, &c. After singing and prayer offered by the Rev. Samuel Hebditch,

The Chairman expressed his sense of the honour and privilege of presiding on that occasion, and congratulated them on the successful completion of their work which would be a fitting memorial of the noble men who, in 1662, had suffered for conscience' sake, and would stimulate them to emulate their spirit. Looking at the controversies going on, he hoped that building would be used by others as well as themselves for the purpose of maintaining the great principle of the spiritual character of the Church of Christ. (Cheers.) Their system, as adapted to the wants of the people, could now be better treated, and he hoped those principles would find most favour which were clearly the result of an earnest desire to build up in a healthy sense the higher life of our population. They sometimes heard that the Wesleyn Methodists had a power amongst the people which other denominations did not possess. He knew not where religion would have been in many parts of England if it had not been for the Wesleyan Methodists, but he utterly denied to them the exclusive honour of dealing with the people. By the elasticity of their system and the freedom with which individual Christians among them could act, Congregationalists were able, in the sight of God and as the servants of Christ, to go out and influence the masses of our population with as much freedom and power as any other denomination. They had distinct error as well as indifference and sin to combat. While he thoroughly believed in the main features

of their Congregational system, he was ready to recognise as a brother, and co-operate with any one—whether Presbyterian, Wesleyan, or Baptist, or any other denomination—who held fast to Christ as the Head of the Church, and was prepared with singleness of purpose and in dependence on His blessing to lift Him up before the people, and to go out in the power which He would give, to indoctrinate men's minds with the simple truths of the Gospel. He thought that building might be used for such an object on the Lord's Day and on other days, and that they as a denomination, while standing to their own preferences, never had a more earnest and brotherly interest in those who were working in the same direction. (Cheers.)

The Rev. J. H. Wilson apologised for the absence of the Rev. C. H. Spurgeon, the Rev. Marmaduke Miller, Dr. Halley, Dr. Edmond, and other ministers, who were unavoidably absent. He also announced that the late Mr. Joshua Wilson, of Tunbridge Wells, had bequeathed a noble library to be added to that already belonging to them. It contained books and tracts which were not in the British Museum, and for many of them high prices had been offered and refused.

Mr. G. F. White repeated the statement made on the previous day with regard to the cost of the building and the sum still required to be raised to clear off the debt. Standing at 10,000*l.* at the commencement of their meetings, by the conclusion of the first meeting 2,500*l.* had been promised. Since then some "double dealing" had been going on, and in answer to a challenge from their chairman the 2,500*l.* was speedily transformed into 5,000*l.* Additional subscriptions received that day made the sum promised 6,900*l.*, and their expectations were sanguine that by the end of the week the whole of the debt would be wiped away. (Cheers.)

The Rev. Dr. Allon then read a paper on "The Relations of Congregationalists with other Churches." He held that their fundamental Church ideas necessitated the principle of Catholicity, and that their history furnished eminent illustrations of it. That catholicity was impossible in respect to the sacerdotal theory of the Christian Church. If it could be established that the New Testament contained a divinely prescribed Church organisation, and an authorised Christian ministry by a genealogical ordination from apostolic times, and that Christian ordinances were endowed with intrinsic sacramental virtue, Catholicity was out of the question, and the believers of that system must necessarily be exclusive. The spiritual assumption of sacerdotalism and the ecclesiastical assumption of a national establishment were alike incompatible with the fundamental principle of Catholicity. There sacerdotalism had no representation. They had passed the stage of serious controversy with it, for they believed it utterly at variance with the genius of Christianity. The New Testament left them no binding church prescription. Their only law was that Christian life should find in them fitting and full embodiment. They claimed for Congregationalism that its forms were flexible as the changing conditions of life. Yet in respect to fidelity to the fundamental truths of Christianity, they could challenge comparison with any other Churches, and their history showed that liberty was the true condition of order. The speaker maintained (1) that their first approach to Catholicity lay in the full and practical recognition that they had no monopoly of truth; a consciousness by no means co-extensive with the formal admission of the fact. They of course thought that what they held was truth, intolerance and arrogance were prevented by the consciousness that they were not infallible in their apprehension of truth. Their own convictions being more than preferences and most to their edification were so far moral obligations. With his convictions he could not be an Episcopalian, and the converse was no doubt true. It came to this, that men were so differently constituted that diverse forms of church order and worship were a practical necessity for religious edification, and until this was recognised, true catholicity was impossible But there were fundamental differences—such as arose out of sacerdotalism which degraded spiritual ministries into a magical *opus operatum*, or of rationalism, which denied them. But within the bounds of fundamental recognitions, he as a Congregationalist claimed only his part in the common heritage of Christian truth. His Congregationalism did not create it, nor was it its exclusive channel. It was only one of many witnesses to it, and probably to only a part of it. For, as it needed all the members to a complete body, so it needed all forms of apprehension to a complete truth. His preferences of church form and ritual were not worthy to be compared with that great body of truth which was the substance of his religious faith, and the common heritage of all the churches of Christ. The speaker next proceeded to show (2) that their second advance to Catholicity was that they attached very little importance to ecclesiastical genealogies. They looked rather to spiritual principles and sympathies. And this not because they were doubtful about their Church heraldry. Writers the farthest removed from them ecclesiastically, Archbishop Whately, Dr. Lightfoot, and Dr. Jacob, for instance, had conclusively demonstrated the Congregational type of the primitive churches. But they did not attach supreme importance to Christian precedent in matters of organisation, but were careful only that great principles should be maintained, and that they should adhere to the uncorrupted truth of God. If the alternative be ecclesiastical continuousness or spiritual truth, let the continuousness go—God needed no falsehood for the maintenance of His truth. Good men there had been in all ages. The spiritual succession had never failed; but he would be a hardy controversialist who would maintain that in any ecclesiastical sense of the term there had always been true churches. This was their answer to such purblind and superficial ecclesiastics who thought it the supreme truth and wisdom of the churches of this 19th century that they should conform to the type of the fourth or second; or who reproached them for departing from the ideas and types of their own predecessors. They were not so infatuated as to ignore the developing wisdom of the Christian ages, or so profane as to deny the continuous presence and inspiration of God's Spirit. If spiritual principles, if religious expediency, should demand that the Congregationalists of to-day should reverse all the methods of their Puritan forefathers, that the Wesleyans of to-day should depart from all the lines laid down by Wesley, spiritual fidelity to these great servants of God demanded that it should be done. It was a pitiable pedantry that substituted methods for principles—a meagre heritage that surrendered the freedom of perpetual adaptation. They did not claim, therefore, to stand in an unbroken succession of Church formations, only in a spiritual succession of great principles; and they recognised their lineage wherever their principles of Church life had been embodied. They recognised them in most of the Evangelical and reformatory movements of the early and mediæval ages. Both in Episcopal and Presbyterian churches their principles had found various degrees of embodiment. Ecclesiastical lineage, ecclesiastical congregationalism, were small matters in comparison. Nevertheless it was true that in respect to the maintenance of Evangelical truth and of spiritual liberties, the churches of the Congregational forces had ever been in the van; while, historically speaking, these had found but partial, and often illogical, expression in other churches, they had been fundamental to Congregational churches. It would scarcely be questioned that both Episcopalian and Presbyterian churches had lent themselves to the repression of the natural and healthy liberties of the Christian congregation more easily and frequently than Congregational churches. There was some truth in the characterisation, racy of its transatlantic soil, that the cry of the Episcopalian was order, order; the cry of the Wesleyan, fire, fire; the cry of the Baptist, water, water: the cry of the Congregationalist, freedom, freedom. And yet even Congregationalism had occasionally been intolerant and persecuting; in New England, for example, where it was seen in the anomalous character of an Established Church. At home he did not think that any historical case could be made out against it. Even in the days of its sudden and intoxicating ascendancy during the Commonwealth, Cromwell and the Independents were in their general policy faithful to the great principles of religious liberty. On the whole, they might claim that Congregationalism had been the Mother of church liberties. Dr. Allon then proceeded to show (3) that Congregationalists gave pledges to Catholicity in the individual independency of their churches. They had no great ecclesiastical agglomerations which might become intolerant by organic magnitude. Indeed, great denominations were not favourable to healthy conditions of religious life. Suppose that, as in all instances that church history recorded, the counteracting spiritual influences of the ascendant ecclesiasticism were to decay, what a possibility—might they not say a moral certainty, of despotism and corruption—the organism would remain! The liberties of the Christian life would be imperilled, perhaps have again to be won by confession and martyrdom. He did not deny in the conditions of religious life in England that this prospect was faint, but church history furnished serious precedents. At all events Congregational principles rendered such tendencies next to impossible, for *it* could never be come an ecclesiastical despotism, nor in an organised sense could it become a denomination. They might thus lose something of prompt and consentaneous action, but he thought history bore him out in this—that in preserving Church purity, in arresting the propagation of heresy and schism, in restricting Church evils to their local origin and sporadic form, as well as in silently leavening social life, no Church system had been more efficacious than Congregationalism. "Among our own churches (Dr. Allon went on to say), no diversities of worship are deemed illicit; and within the bounds of practical fundamental agreement, no diversities of doctrine. The ministers are very few with whom any of us would refuse to interchange pulpits. It is not among our churches that the scandal of doctrinal contradictions and mutual anathemas presents itself. In our relations with other churches, our principles constrain Catholic recognition. If a number of Christian congregations agree to subject themselves to a presbytery or a diocesan episcopacy, we claim no right to object. They simply exercise the liberties that we do. We are equally bound to protect our own liberties and to respect theirs. In the domain of reason, Scripture, and experience, we may discuss the right or wrong, the expediency or inexpediency of things, but there our right of interference ends. In this way the foundation of a true catholicity is laid—the Church that claims liberty for itself, and that concedes to all others the liberty that it claims, is necessarily in the attitude for catholic relations. Therefore it is no paradox to say that our churches are catholic, because they are independent. And Catholicity is the practical necessity and feeling of most Nonconforming churches. Hence Presbyterians and Methodists, Baptists, and Congregationolists, freely commingle their church-membership, interchange pulpits, commune in religious services, and co-operate in religious agencies. We worship in each other's churches, and minister in each other's pulpits, as naturally and unconsciously as we do in our own. And this is true Catholicity, not subscription to the same creeds, membership in the same church organisation, worship in the same ritual (God forbid! Who would not shudder at the thought of the whole of Christendom Episcopal, or Presbyterian, or Congregational), but in fraternal recognition, co-operation and affection. One rejoices in diversities of church life and ministration. Thus the subjective diversities of human nature are met, selfish encroachment is checked, the dearth and corruption of despotism are counteracted, and in the thoughts and sympathies and methods of many churches, the manifold body of Christ is perfected. 'For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another.'" (Loud cheers.)

The Rev. Alexander Thomson, M.A., of Manchester (Chairman of the Congregational Union) moved the following resolution:—

That this meeting, composed mainly of members of the Congregational body, for whose use the Memorial Hall this day opened has been erected, warmly welcomes the distinguished representatives of other Christian denominations who have honoured them with their presence; and expresses the hope that the co-operation in Christian work on the part of the several bodies of Evangelical Dissenters, which in years past has been found consistent with fidelity to their respective convictions, will, in years to come, specially in view of the great theological and ecclesiastical controversies which are pending, become still more close and thorough, and that the practical union of these bodies may be honoured largely to promote the interests of religious liberty, and of true godliness in the land.

He said it was a peculiar privilege to himself officially to welcome the honoured brethren who had favoured him with their company, and he was glad to think that some visible progress had been made by the different sections of what had been well termed Evangelical Christendom in their mutual recognition since the epoch celebrated by that edifice. They justly gloried in the stern fidelity to conscience which the confessors of 1662 manifested in the course which they adopted. But it must not be forgotten that that conscience was accustomed to speak as loudly and emphatically upon minor points as upon the eternal verities which were the source and strength of God's life in the soul. It was early morning then, but it was an easy thing now to give this mutual recognition, to exhibit this fraternal charity and confidence. Indeed, never had there been such an earnest yearning for Christian sympathy as there was at present. He hoped this was the promise of a brighter era, that should be distinguished not only by a freer intercourse amongst the various denominations of Evangelical Christians, but by wider and more combined inroads upon the kingdom of darkness. They would have to encounter opposition, for which they would need united strength. There was a battle now being joined in which all the Free Churches were bound to take their share—a battle not for religious liberty (that was secured), but for religious equality. They had to demand in a constitutional way the cessation of those State arrangements that gave an anomalous and hurtful ascendancy to one religious body, which might be described as a heterogeneous agglomeration of different sects, who agreed in hardly anything else than in claiming a monopoly of national revenues, in wearing the State livery, and in opposing national progress. If the clergy could have their own way, a liberal, reforming, progressive administration would not be seen in England in this generation. Here was a peril and an obstruction with which our politicians would have to reckon, and to consider how it might be removed. There was only one way in which it could be done. But as Christian Evangelical Dissenters they had a work to do which no politicians could do for them, to train the people up to the standard which they should reach, in order that the work of the liberation of religion from State patronage and control might be wisely and thoroughly effected. (Cheers.)

Sir Charles Reed, in seconding the resolution, said: I have three reasons for seconding this resolution. I stand in a direct line of men who from the time of the Commonwealth have been Independents, and some of whom suffered for their principles. Then I have been more associated in public work than most men with representatives of other religious denominations than my own, and I have received abundant hospitality, at home and abroad, from Christian friends of various communions. Yesterday morning we had a statement as to this building; in the evening we had some noble speeches in support of our distinctive principles; and to-night our door is open to welcome the visit of all Christian people who choose to accept our hospitality. I am quite certain that we and they have a common interest. Our interest must be common in the names of John Milton, John Bunyan, John Howe, and Oliver Cromwell. This platform does not belong to us. I claim as Congregationalists our Baptist friends, who have fought for freedom as persistently and intelligently as any men in the world. (Cheers.) I have been reminded to-day of the wonderful changes old London has seen during these past centuries, and the immense advance of our religious liberty. Let those who, like myself, have ascended the tower of this build-

ing, and looked around them, carry their imagination back and remember what London was. Northward, who would not think of Smithfield, with its horrid memories? Around that open space—the *Campus Planus* of the Romans—the hunted Protestants found shelter till—

Persecution drove them out,
And chased them up to heaven.

Southward, on one side of the old Fleet river, there was a monastery of the Benedictine order, the Black Friars. Near where that monastery stood, where afterwards the Bible was burned by the common hangman, we now see the noble front of the British and Foreign Bible Society. (Cheers.) On the other side of the Fleet, the Carmelites, the White Friars, had their establishment; and there, where the Alsatian territory afterwards was, has recently been reared the noble building of the London City Mission. Looking towards St. Paul's, who will not think of Paul's Cross, where Latimer rebuked men who wore crowns, and spoke to the people in plain language; of Paul's Church, as it was called, where Wycliffe was cited, and went up with a king's son standing gallantly at his side? There we have the Religious Tract Society. Then the Sunday-school Union stands where the old Justice Hall was, in which prisoners were tried before coming to the Fleet. Then coming to this point, we have this Memorial Hall erected—where? In the very place to which the men who were examined briefly and condemned speedily at the council-table were sent as prisoners of the Star Chamber, to be placed in these dungeons. They were brought from Whitehall by water, and came up the Fleet, which was navigable up to the Old Bourne. At this point there was a gate like the Traitors' Gate at the Tower, through which prisoners were brought; and few of them went out but for punishment or execution. It is interesting to remember that our Memorial Hall is erected upon a spot with memories so sacred. Now, what is to be done here? I trust, and indeed I know, that this building will be opened on the Sabbath for worship. Then we shall have a noble library, which we shall be glad to have replenished by gifts from our friends. I would lay great stress upon the preservation of our church books scattered throughout the country. There is a great history enshrined in them, and if they could be deposited here (for which provision will be made), it would be the means of preventing the destruction of most valuable documents. Then I trust that our sons and daughters will here be trained in the great principles which we hold, and will be able to listen to such addresses as that delivered by Mr. Baldwin Brown last night. And then as to Christian union, I re-echo the sentiment uttered by Dr. Allon as to our attitude towards others. Circumstances have changed since Henry Venn penned these words, but I may be forgiven if I read them, because I think we may well make them our universal petition: "O Prince of Peace, heal our divisions; diffuse Thy patient, loving spirit; give discernment to distinguish aright between what is essential and what is not, and meekness to bear with each other's differences, until the perfect day discovers all things in their true proportions." (Cheers.)

The Rev. Dr. Donald Fraser, in responding to the sentiments expressed on behalf of other religious bodies, said he thought it was a very happy conception, to combine their celebration of Congregational Nonconformity in England with a manifestation of brotherly kindness to others who, though not following exactly the same policy, held in substance the same ecclesiastical position. He had swallowed Dr. Allon's strong potion with perfect patience and without disagreeable effects. (Laughter.) It was a strong infusion. He thanked the doctor, and would take it into his serious consideration. (Laughter and cheers.) In the name of the Presbyterians all over the country he thought he might venture to congratulate them on the completion of that important metropolitan edifice. He did not care much to dwell on the monstrous and disgraceful intolerance of the past. The spirit of that past was not dead, or they would not discuss it in so lively a fashion. They had no right to be contented as long as they were denied the full rights of the Christian citizens of England as regards the education of their children, the position of their ministers, and, he was almost ashamed to add, the burial of their dead. Yes, and agitation must go forward until full justice be done, and the whole politics of England would still have to be complicated by what were called asperities and collisions of Establishment and Dissent, until these things were remedied; and they were wisely guided enough to reach some happier national arrangement, some broader justice, some brighter day. But in the meantime it did not follow that those who had to contend were lovers of contention (Hear, hear.) There was nothing so hateful on the human countenance as a constant expression of querulousness, and there was something very disagreeable in being constantly represented as Dissenters, and Nonconformists, and Protesters, and Complainers. He remembered the saying of a plain man in the Highlands, who remarked to him after some rather sharp speaking had gone on in a public place, "Well, sir, I dinna like our ministers to be always showing their teeth, but I like them to have teeth." (Laughter and cheers.) He believed churches greatly needed to have teeth, but not to be always showing them. It was a far greater delight to them all to dwell upon those things on which they were in accord with all the faithful churches of God, and it was positively painful to be obliged to push out into prominence those matters of equality or church administration, on which they were to differ from this church or that. Was not it very remarkable that there was spreading all around such a longing for a wider and warmer Christian fellowship—a thing all the more remarkable that it did not ensue upon the adjustment of anyone of those great controversies by which this fellowship had been broken? He owed some return to Dr. Allon, and he might say that Presbyterianism in England had not prospered since 1662, which might be because it comprised congregations without cohesion or supervision. Since they had followed their own cohesion system more fully, they had prospered more. Presbyterians desired to unite in England with all true Protestants, to conserve and invigorate it. Archbishop Laud was alive; he saw him every day. There was the same exaggeration of Ritualism and approximation to Rome at work. It was said that all this would end as many things had ended before, in a plausible compromise. He believed there were earnest men at work who would push this on to a growing agitation, and a very serious national crisis. He was sure it is time to meet together to consider what might be done for the vindication of the truth and life and liberty they had in Jesus Christ, not vituperating any men who were in earnest according to their conscience, however misguided and misguiding, but, above all, seeking to evince that freer, larger, more emphatic, more generous, more intelligent, more loving Christianity which ought to be produced in Churches that had, thank God, been purged from priestly arrogance, that were being nurtured on the purity of the Gospel, and that were constituted simply and firmly in accordance with the New Testament of their Lord and Saviour Jesus Christ. (Cheers.)

The Rev. Dr. Angus said he felt some difficulty in defining his own position—whether he was as a guest, or like a child at home. From what he had seen and heard he thought he was as good a Congregationalist as any of them. Their substantial unity might easily be tested. If they took a Congregationalist, a Presbyterian, a Methodist, and a Baptist, and propounded to them a few doctrinal questions, the answers would he believed satisfy them all; or they might take four students from the several denominations, and put questions to them relative to freedom of conscience, the basis of a Christian Church, the responsibility of individual Christianity, and the authority of the Bible and the business of the Church to give the Gospel to the world. Here also he believed the replies would be in unison. Therefore he rejoiced in being present in that assembly, and he reciprocated in the most earnest way all the kindly expressions of feeling to which he had listened. He should rejoice, if their Congregational lecture was resumed, if they were to ask the co-operation of eminent men of other bodies—(cheers)—which would, he thought, tend to promote unity and kindly feeling among the higher class of ministers and thoughtful men. He would give the other half of Dr. Allon's American story. Three years ago he happened to travel from Chicago to Francisco on the other side of that continent, with a very intelligent, warm-hearted Wesleyan, and they were talking about the condition of the country and the progress of the denominations. His friend told him that along the 2,500 miles between these two cities the railways owned alternate blocks of twenty miles, the Government owning the other alternate blocks, and in a way very common in America the railways offered to any religious body a site for a chapel and a school-house and minister's house, provided they would undertake to build them within the next ten years. His friend said the only two bodies that accepted that challenge were the Methodists and the Baptists—(laughter)—and he added, "You will see how the thing will work. We shall supply the fire, and you will supply the water, and we shall get up the steam along the whole line." (Much laughter.) He believed in order, and he believed a little more firmly in freedom, but he believed besides that, if work was to be done, fire and water were the best things. (Cheers.)

The Rev. Dr. Punshon said that at that late hour he was not going to make a speech. He was there as a warm-hearted Wesleyan minister, to thank them for their recognition of other Churches, and he rejoiced in the completion of that building. He was a member of a great denomination, and of one still greater—the British empire; and as a patriot he congratulated them on the completion of the work. It was right to commemorate the men and the principles of the Puritans. When in America he had felt that all that was noble, and vital, and intelligent in the great American Republic sprang from the seed sown by the Pilgrim Fathers. They (the Wesleyans) owed a great deal to the Puritans. The grandfather of Wesley was one of the ejected. On both sides the grandfather and grandmother of Wesley were steeped in Nonconformity. They had a good deal of Nonconformist blood in their veins. There were some diseases that infected a man, and then slumbered for a generation, and broke out again in the generation following. (Much laughter and cheers.) It did seem as though that phenomenon had happened in connection with the genealogy which, with all deference to Dr. Allon, he was rather fond now and then of tracing. (Laughter.) He felt, however, that there was some danger lest, in these "piping times of peace," these halcyon days upon which they had fallen, they should be apt to forget the struggles which won the privileges they now enjoyed, just as Capua was more disastrous than Cannæ to the old Roman army; but minds of the highest temper, it had been said, strive like the palm-tree under endurance to their loftiest elevations, and certainly if the elasticity of their principles was to be tried and tested—and tried and tested it would be in the times that were assuredly coming—they had need to remind themselves of the memory of their fathers, and to stimulate themselves by their godly example. They had all an interest in these men; and he rejoiced with them as one who honoured the principles for which they suffered, and as one who was prepared to stand side by side, front to front, with them against sin, and the man of sin. Do not let us be so enamoured of the memory of our fathers that we have no heart to imitate their example. Confessors witnessed on purpose that the holy seed might follow. It is for the birth of heroes that the martyrs bled, and that the conquering human angel stood in the sun. (Cheers.) Just as Thermopylæ would have been a rash impertinence if Sparta were not free; just as they who swore by Marathon must fight for Athens when the leaguers thronged or when the Medes surrounded, so they with all their heritage of privilege, must gird themselves for incorruptible testimony and for straightforward work in order that they might not shame their ancestry, and that, with the added inspiration of their memories, they might bear the world nearer to the paradise it panteth for. (Loud and prolonged cheers.)

The Rev. J. H. Wilson announced that the Rev. George Lamb was to have been present to represent the Primitive Methodists, and would have been the last speaker, but something had prevented his attending the meeting.

After the singing of a hymn, the Rev. Mr. M'All pronounced the Benediction, and the assembly dispersed.

MR. BRIGHT AT BIRMINGHAM.

On Monday evening Mr. Bright, M.P., addressed his constituents in the Bingley Hall, Birmingham. The immense structure, which is considered capable of holding 15,000 persons, was crowded in every part. Mr. J. Chamberlain, the Mayor, presided, and there were also upon the platform Mr. Dixon and Mr. Muntz, the right hon. gentleman's colleagues; Professor Fawcett, M.P., Mr. Richard, M.P., Mr. Carter, M.P., Mr. Carvell Williams, Mr. C. Harrison, M.P., Mr. Fletcher, M.P., Mr. A. Peel, M.P., Mr. M. A. Bass, M.P., Mr. Brogden, M.P., Mr. Hill, M.P., and Mr. A. Illingworth, besides all the leading Liberals of the borough. The appearance of Mr. Bright was the signal for hearty and prolonged cheers. The Chairman having introduced the proceedings, Mr. Wright, President of the Liberal Association, proposed, and Mr. T. Reston seconded, the following motion:—

That this meeting desires to express its continued confidence in its representatives in Parliament. It rejoices in Mr. Bright's restoration to health, and regards with great satisfaction his resumption of his duties in the House of Commons.

Mr. Joseph Malins came forward to move an amendment, but was met with a storm of disapprobation. When he succeeded in obtaining a hearing he moved an amendment expressing want of confidence in Mr. Muntz, so far as his action upon the drink question was concerned. This was seconded by Mr. G. Hadway, and on being put to the meeting was rejected by an overwhelming majority.

Mr. Bright, on rising, was received with much enthusiasm, hats and handkerchiefs being waved, and the cheering being again and again renewed. The right hon. gentleman commenced by a brief reference to the past; twelve gentlemen who reflected the current views having been placed on the Treasury Bench to do nothing, and prevent their opponents from doing something, in two numerous assemblies whose business it was to talk politics. Curiously enough, they last session plunged into the most explosive branch of political matters—ecclesiastical affairs. Down at the Pentland Frith he had studied that surprising picture. He saw that solemn Scotch proprietor—albeit no Scotchman—the Duke of Richmond, the Lord Chancellor with his Orange ideas, and the Prime Minister in the other House, engaged in applying a match to every bit of gunpowder they found in their way. (Laughter.) First of all they dealt with the Church of Scotland and its patronage—a thing found to be dangerous, while at the same time a committee of the House of Lords was deciding that the enormous and corrupt patronage of the Church of England was a thing to be carefully guarded from destruction. The Scotch Bill had not had the desired effect, for the United Presbyterian Church and the Free Church had decided by a remarkably unanimous vote that the ecclesiastical affairs of Scotland could never be placed upon a satisfactory basis until the Established Church of Scotland was disestablished and set free. (Cheers.) The question of disestablishment would come up as a great and main question before almost every constituency in that kingdom. (Cheers.) Then came the Public Worship Bill of the Archbishop of Canterbury, a bill which was nourished by the

Lord Chancellor and Lord Shaftesbury, which became popular, and went down to the House of Commons, where it was still more popular. He never knew the House of Commons unanimous and enthusiastic about anything, except at a time when it didn't know what it was doing and where it was going. (Laughter and cheers.) This was the case in reference to the Ecclesiastical Titles Bill, which was repealed by a still more unanimous House, and in reference to the war with Russia, which was now regarded as foolish. Well, Mr. Disraeli, glad to have anything in hand that was popular, tacked himself to the archbishop's apron—(laughter)—and the bill passed. What was the charge in this bill? Why that some thousands of the clergy were lawless, and required to be curbed. (Hear, hear.) Who were they? It was said they were the sons of gentlemen, who had had the advantage of being educated at our ancient Universities, were accustomed to associate with the great wealth and high blood of the peerage; and they had been set over us by the State as instructors in morals and religion. And yet their own friends, archbishops and bishops and Ministers of State, declared that their conduct was so lawless that it was necessary to have special legislation to keep them in order. (Cheers.) Now, a very dear old friend of mine, the late Col. Perronet Thompson, once said to him, when there had been some talk somewhere of a revolt of troops, that it was a very dangerous thing when the extinguisher took fire—(laughter)—and that there was not much chance of a conflagration being put out. "And so, if it be true that our State instructors in morals and religion have got into this condition of lawlessness that they require special legislation to curb them, then I think things are coming to a serious pass, and that it behoves all men and all women who think upon public questions at all to consider the position in which we are now placed. (Hear, hear.) We know there are special cases in which there is special legislation. There is special legislation with regard to publicans. They sell articles which promote unfortunately disorder and crime, and even madness, and special legislation is necessary." There was special legislation for some other businesses—marine-store dealers, garotters, kicking ruffians who beat their wives, &c., but here were some thousands of men upon whose consecrated heads the hands of bishops had been placed whose lawlessness also required special legislation.

Now, in a great body like the Church of England there will and must always be some considerable divergence of opinion, and it is on account of this divergence that the Government have assisted to carry a new Act of Uniformity. Well, just over two hundred years ago there was a great and celebrated Act passed which was called by the name of the Act of Uniformity. Under it at least two thousand mem—the bulk of them learned and pious men, clergymen of the Church of England—were ejected from that Church. It was a most blessed secession for the country, because, no doubt, it laid the foundation of a party which has ever since in England been the consistent friend of freedom and improvement in our legislation. (Cheers.) Under that Act the persons who were ejected were those who were furthest from Rome. Now, under the Act passed last session the persons who are to be restrained are those against whom it is charged that they are nearest and continually going nearer to Rome. (Cheers and laughter.) Now there is a great disappointment to every thoughtful and true man and woman in the Church of England, and to many outside it, in this state of things; because you know quite well that one of the great arguments in favour of an Established Church is that it suppresses all zeal which tends to disorder, and not only represses zeal, but that it is a bulwark against that Church from which our fathers separated themselves three hundred years ago. They say that what the Church of England wants is not zeal but a gentlemanly conformity—(a laugh)—and they are very angry now that somehow or other this zeal is creeping into the Church. Well, it crept into the Scotch Church about thirty years ago. At that time the fermentation was so violent that the heads of the barrel or the hogshead gave way, and the staves tumbled together, and an immeasurable quantity of ecclesiastical liquor was lost. (Laughter.) Well, the very same thing is now happening to a certain extent in the Church of England. I don't say whether the zeal is wise or not. There is very much zeal that is unwise, and there is not very much that is wise at all times. I don't say whether it is wise, but I say it is earnest and conscientious, and probable it is dangerous, but not so dangerous to the truth as to the political associations connected with it. (Hear, hear.) Then it is said, and very fairly, that the Church in this country is the State Church, an Act of Parliament Church—that in point of fact is not a religious only, but a political institution; that it is as it has been described by a member of the House of Peers of my acquaintance, a branch of the Civil Service, and that it must obey.

If they wanted the very last utterance on the question of obedience to the Church, he would refer them to the late Solicitor-General, who said last session that if one set of priests did not conform to the national faith, they could find another set. This reminded him of an irreverent suggestion made some years ago, that their aged judges should be transferred to the Bench of Bishops, thus saving the pensions of the former, and infusing some practical wisdom into the latter. (Renewed laughter.) But could Sir W. Harcourt easily find pious, earnest, and learned men to take the position suggested? He must have been thinking of his own profession. (Hear, hear.)

No doubt a member of that profession takes either side of the case—(cheers and laughter)—the case for the plaintiff or the case for the defendant, and probably either is equally welcome if it adds to the emolument of his professional services, and he may have thought that positions in the Church—positions the most elevated and the most sacred to which men can be called—can be taken by numbers of men without caring in the least what it is that their consciences teach them, or what they believe to be the truth, but that merely for so many hundreds a year they will willingly accept these offices, and conform to what he calls the national faith. (Cheers.) It is quite true that the Government does order and can order what shall be uniform of the troops. So your corporations can determine everything about the helmets, hats, and truncheons of the police; and no doubt so far as the dress and ceremonies and the position of the clergy are concerned, it is in the power of Parliament to make stringent laws, and to enforce conformity to the rules which it shall lay down; but then, bear in mind, that by these Acts of Parliament you can't touch the hearts, and reason, and conscience of the people. (Applause.) The pulpits are free everywhere. Your prayers are written, and printed, and fixed, but sermons are left to the judgment and to the conscience of the preacher; and you may rely upon it that amongst the vast number of clergy of the Church of England any attempt thus to bind them down in a sort of strait-waistcoat of this kind, although it may appear for the moment perhaps to have a temporary success, must ultimately and wholly fail. (Cheers.) It is said there are about twenty thousand ministers in the Church of England. If half the population of England and Wales are connected by association and by affection with that Church there are ten millions of persons connected with it, and if within the borders of the Church no latitude is to be allowed, and if only outside any freedom of opinion and practice is to be permitted, I venture to say that the days of the Establishment are numbered. (Loud cheers.) You may rely upon it, that zeal will not for all time sacrifice freedom even to keep the emoluments and the dignities of a State Church. (Renewed cheers.)

He did not defend the practices in question, for of many of them he disapproved, but the course now entered upon by the Government and Parliament was perilous, and it was worth while for the people of England—the religious people of England—the people within the Church quite as much as those outside—to consider this question in a different light, and to ask themselves whether this vast subject could be longer committed to the care, disposal, management, and votes and speeches of the two Houses of Parliament. (Cheers.) And there were other troublous and perilous symptoms. There was the case of that bishop, whom Sir W. Harcourt called a learned simpleton, who would not allow a worthy Wesleyan minister to have the word "reverend" on his tombstone, though he himself was called a "right rev. father." (Shame.) Now he found St. Peter speaking of "our beloved brother Paul," but not once of the "right rev. father." (Cheers.) If the bishop referred to was moved by the same spirit, he would hardly refuse to give that Wesleyan minister the title he claimed. (Hear, hear.) But as bishops generally were excellent men, he took this to be an instance of the kind of arrogance which came from the sacerdotal spirit in the Church of England—(cheers)—the presumption which was born of privilege, and wholly contrary to the spirit of the Apostle referred to.

It is not to be wondered at, then, that with a privileged clergy whom one of your poets has called "your State priests—sole venders of the lore that works salvation"—I say when you have this clergy, with its privileges, its endowments, its preferments, its obvious and constantly proclaimed superiority, it is not unreasonable to expect that such things as this should happen, and that they should despise the humble and hard-working men whose labours have been so wonderfully blessed of heaven, but who seem to intrude into their privileged field? (Applause.) Let us for one moment just survey the privileged field; is there order there, or is their confusion? If it be right to find such fault with those outside, must it not be well and wide to try to arrest the mischief which is so obviously spreading inside? (Cheers.) I take it for granted it may be assumed that there is a widespread strife between the clergy and the congregation, or else there would be no pretence of necessity for the bill of last year; but there is also strife between the clergy and the bishops, and there is discord amongst the bishops themselves. (Laughter.) You have heard lately that a bishop—a man of eminence and of great learning—has been in this country from a far country on a message of justice and mercy—(cheers)—a message of justice and mercy which I hope has not been without its effect; and I trust the statements made of the manner in which he has been received, and his case has been listened to by Lord Carnarvon, the Colonial Secretary, are not at all exaggerated. Well, this bishop comes to this country, and he is invited by a clergyman in the learned city which my learned friend represents to preach. The bishop of the diocese immediately issued an order that the colonial bishop should not preach in that church. (Shame) What does the clergyman do? With perfect order apparently he submits at once. The colonial bishop is not admitted, but he hands the sermon he was going to preach to the minister of the church, and the minister reads the very sermon which the colonial bishop would have preached. (Laughter.) Another bishop forbids him in another diocese, a metropolitan diocese, to preach there—and what follows? I suppose the best known and the most eminent clergyman within the diocese, not under the bishop's jurisdiction, but still within what I consider the geographical limits of the diocese, invites this very excluded colonial bishop to preach in the Abbey Church of Westminster. ("Hear, hear," and laughter.) The bishop so excluded and so invited, not wishing to promote disorder and contest, declines the invitation, and therefore does not preach there. You have before you here in a few moments' discussion the painful arrogance of the bishop with regard to the Wesleyan minister; you have the sort of charity there exists between some of the bishops in this country and the bishop from Natal; you have at the same time an instance of the order which prevails, when a minister accepts the mandate of the bishop by excluding the colonial bishop, but escapes from it in reality by reading the colonial bishop's sermon; and then you have the sort of uniformity there is in the Church of England, when the Bishop of London will not let the Bishop of Natal officiate in his diocese, and the next great man of the Church in the diocese, the Dean of Westminster, invites him to preach in the Abbey Church. (Applause.) Now, for all these grievances we have the bill of last year. I may tell you how serious is the condition of the Church by reading an extract from Sir W. Harcourt's speech. He says that legislation of this kind should only be resorted to in the gravest necessity. He says, "I am satisfied there is such a necessity. In my opinion, the present condition of things in the Church is simply intolerable. The remedy may prove severe, but the disease is critical. I believe that a surgical operation is necessary to extirpate the cause, for without it the patient will surely die." Take it for granted, therefore, that it is within the view of Sir W. Harcourt, and those with whom he acts, to proceed to still further and more severe measures of legislation. The Public Worship Bill of last session does very little. It makes no alteration in the law; it has merely established a new court before which informers from every parish in the kingdom may come and lay charges against the minister of those parishes. It does not decide what is the law, but it leaves the decision to the judges who are appointed; but they can deal only, as you see, with vestments and millinery—(Hear, hear)—with position and ceremonies; they cannot touch the sermon. They may deal with the question of the light that comes from the candles, but they cannot deal with the question of the light that comes from the eloquence and the power of the earnestness and the godly sincerity of the man who preaches the sermon. (Loud cheers.) Thus we are brought face to face with this great fact, and that is what I really wish you to consider, namely, that the State Church, as we have it now, is not, and cannot be in harmony with the age. ("Hear, hear," and cheers.) I should like to ask you what there is that was established, or existed, in the reign of Queen Elizabeth, that is in harmony with the reign of Queen Victoria? The difference between the two Queens is enormous, and cannot be measured. The arbitrariness, the absolute power, the insolent assertion of it in the Queen of three hundred years ago—the moderation, the justice, the sympathy you have in the Queen of our own time, are strongly marked. (Cheers.) In the House of Commons of that day and the House of Commons of this the difference cannot be calculated and cannot be measured. (Hear, hear.)

In point of fact, it was a most extraordinary thing that for three hundred years a Church established in an age like that should be able in any way to continue itself in its present form unto the time in which they lived—(Hear, hear)—and it was worthy of note that wherever they found the Church of England powerful, there they found the most powerful resistance to legislative and administrative reform. From the Church as a body they had received no assistance in carrying the great measures of the last half-century. Then as a religious institution, they had at one end enormous salaries; at the other, scanty incomes. Promotion by merit was unknown. Promotion in the Church was promotion by interest and high importunity. (A Voice: "No!" and interruption.)

Understand me, I am only now speaking the voice of thousands of curates. (Loud cheers.) I am not making a claim on behalf of the Nonconformists. The Methodist minister does not trouble about this. I am only speaking with a voice which will find an answer to-morrow in the heart of thousands of curates. (Loud cheers.) Within the last ten years a friend of mine had occasion to apply to the Lord Chancellor for some small preferment for a most devoted and excellent minister, whose circumstances were to the last degree urgent and pressing, and the Lord Chancellor told him, as I understand—or his patronage secretary it might be—that he had on his list somewhere near 700 names of curates and clergymen, that is, ordained ministers of the Church of England, asking that they should have something from this, as they believed, inexhaustible store of patronage. (Hear, hear.) And all these men believed their case to be as hard and their claim as strong as the case and the claim of the poor minister for whom my friend was interceding. (Hear, hear.)

Then one-half of the livings were private property, which were often bought and sold in the open or secret market, and day by day there was this traffic in the most sacred and solemn offices of the Church—(Hear, hear)—and further the clergy were practicably freeholders and immovable:—

Notwithstanding all these evils—and I should say they are evils—and I should say it with a stronger voice and a more resolute tone if I were a member of that Church—all these evils, great as they are, have not been sufficient to quench zeal in that Church, and at this moment, more now than at any other time, there are thousands of honest and conscientious men whose labours and sacrifices can never be exhausted, and can never be estimated, and can never be compensated. ("Hear, hear," and cheers.) The great complaint is that this zeal, which is not denied, is running in the wrong direction, and is carrying the clergy, and some of their most simple-minded followers, in the direction of Rome; and we have a sort of feeling that there is great damage to the Church, and we have archbishops and bishops stumping their dioceses in defence of the Establishment. I saw only the other day that the Archbishop of Canterbury, in a speech which really was admirable in tone, a speech which no one could read without interest and pleasure, warned everybody who was at all doubtful of the wisdom of maintaining the Establishment, as to what would happen if the Establishment was not maintained. They always point to that now very old man who may be his successor in Rome. (Laughter.) In fact, Sir W. Harcourt says, "I am of opinion that a Protestant Establishment is the only power that can effectually cope with the organised forces of Rome." He says that, compared with the powers of resistance, he believed that the efforts of voluntary bodies were feeble. (Oh.) And he says further on, "He must be a purblind politician who does not understand that the residuary legatee of disestablishment would infallibly be the Church of Rome." But then, unfortunately, we are in this position—that the fort which was intended to protect and defend us has turned itself against us. Then Sir William Harcourt says in answer

to that, "Oh, yes, you may change the garrison, but do not blow up the fortress." But the fact is, the garrison and the fort are one and inseparable, and unless he could get rid of some thousands of the clergy, and put in their places some thousands of his friends, facile and changeable, I know not how we can have a fort or defenders upon whom we can rely. (Cheers.) There may be persons in this meeting, and I hope there are some, who may question very much the force of what I have been saying; but I ask them to look round, and take the Presbyterian bodies in Scotland, or in England, the Wesleyans, the Independents, the Baptists, take any of the smaller sects, whom I need not mention in this enumeration, make a count, and do you find that the ministers of these various bodies are constantly in their sermons, in their decorations, in their postures, in their ceremonies, in their confessions, in their exhortations to their people, gradually and obviously and rapidly going over to Rome? I have read—I always read with great interest—some of the transactions of the Congregational Union, and of the great meetings of the Baptists. I never find in their speeches or in their reports or documents incessant complaints that a percentage of their ministers and their people are constantly going over to Rome. (Hear, hear.) It is only in the hierarchical and prelatical Church that there are converts made continually to the Church of Rome; and it may be said, I say without hesitation, that I hold Parliament to be helpless in this matter at present, and the people also to be pretty nearly helpless, and I believe that the State bonds in which the Church is bound cause the mischief and also this helplessness.

He had no objection to such Church defence meetings as that held the other day in Birmingham, over which Lord Dartmouth presided, but he thought they should show a better temper towards those who took a different view. If the Church was, as was said, a national institution, they had a right freely to discuss it.

We have no intention of doing anything by violence. Our proposition is that all thoughtful people should consider this subject, and if they believe that the Church is not carrying us in the direction of Rome—if they believe it is a great, sound, Protestant institution—if they believe it makes the State and the people religious, then let them preserve the Church, but if they come to a different conclusion, surely the people and the Parliament are at liberty to make whatsoever change they think proper. (Cheers.)

Referring to the licensed victuallers, Mr. Bright said that that body and the Church were each in possession of a monopoly—the one to teach morals and religion about which they could not agree, and the other to have the undisputed and almost uncontrolled right of supplying to the people as much as they like of those articles which promote disorder, and crime, and madness to a very great extent. (Cheers.) Now he believed there would be thousands of excellent clergymen if there were not an Act of Parliament Church, and that every one of these good men would do just as much good if he was a member and a clergyman of a Free Church as he could possibly do in his present position connected with the State. (Cheers.)

I don't recommend to this meeting or to any other constituency that they should pledge their candidates to vote for the abolition of the Established Church. I don't in the slightest degree recommend or approve that any body of men should complain of a Parliamentary or a party leader so chosen who has not formed the same opinion as I have on this question. This is a question which has not come near that point; yet it is one of the gravest questions which a people has ever had to consider. It is far more important than the question of free-trade, and far more difficult than the question of the extension of the suffrage and the redistribution of seats. It is a question that goes down deep in the hearts of hundreds and thousands and millions of good men and women in the country, and you cannot by a wrench make a great disturbance of this kind. (Hear, hear.) What you have to do is to discuss it like intelligent Christian men, with fairness to the Church and fairness to its ministers, and with the sole object of doing what you believe to be good to your country, and to the religion which the country professes. (Cheers.)

With regard to the Liberal party, all he had to say was that a political party somehow or other gathered itself up when it was wanted, and by the time that it was wanted. (Cheers.) With regard to Mr. Gladstone's retirement, those who had seen him for many years, and sat with him in the Cabinet—they only were able fitly to estimate the magnitude of the loss which the party and the House of Commons and the country had sustained by his withdrawal. (Loud cheers.) The right hon. gentleman concluded as follows:—

Now, I am not asking you, or my constituents, or any party or section of a party, to plunge into a violent agitation for the overthrow of the Established Church of England. I think it would be a great calamity indeed that a great change like that should come by violent hatred and discussion, and that it should be accomplished in a tempest which is almost like the turmoil of a great revolution. I ask you only to consider it, and I appeal to you who may be Nonconformists and may not care about the Church, and I appeal to those who do care about it, who do care, as they say they do, about Protestantism and about religion. It is not for me to lead you or join in anything like crusade against the Church. I have offered to you to-night my homely contribution to the discussion of the greatest question of our time. (Hear, hear.) If I am able to form any just judgment upon it, I should say that it will be a great day for freedom in this country, and for Protestantism and Christianity, which shall witness the full enfranchisement of the Church within the realms of England. (Loud cheers, in the midst of which the right hon. gentleman resumed his seat, having spoken for an hour and a quarter.)

A resolution, moved by Mr. R. W. Dale, and seconded by Mr. G. W. Baker, was subsequently carried expressing the regret with which the meeting received the announcement of Mr. Gladstone's retirement from the leadership of the Liberal party, its high sense of his personal and public character, and its gratitude for the distinguished services which he has rendered to the country in its political, financial, and ecclesiastical reforms.

The proceedings did not close until half-past ten o'clock at night.

LEADERSHIP OF THE LIBERAL PARTY.

Mr. Adam, at the request of certain prominent members of the Liberal party, has issued a circular summoning a meeting of the Opposition at the Reform Club on Wednesday, the 3rd of February, at three o'clock. The date is fixed for the 3rd, because it is desirable that the selected leader should be enabled to enjoy the formal privileges of his position at the opening of the session, receiving, for example, a copy of the Queen's Speech in the usual way. It is expected that at this meeting Earl Granville will be formally proposed and accepted as leader of the party. The choice of leader of the House of Commons still lies between the Marquis of Hartington and Mr. W. E. Forster. In respect to the former it may be stated that his father, the Duke of Devonshire, is about sixty-eight years of age, and that the elevation of the noble marquis to the Upper House is only a question of a comparatively short time.

Representatives from Manchester, Liverpool, Birmingham, Leeds, Bristol, and other towns were present on Wednesday at a conference of the United Nonconformist Committee, held at Crewe, when Mr. J. S. Wright, J.P., of Birmingham, was elected chairman, and the following resolutions were adopted unanimously:—1, "That in view of the retirement of Mr. Gladstone from the leadership of the Liberal party, this meeting desires cordially to acknowledge the great services which he has rendered to the Liberal party, and the nation, and respectfully to assure him that, although the Nonconformists of England and Wales believe that they have just reason to resent the educational policy of his Government, they retain unshaken confidence in the earnestness of his desire to deal faithfully and justly with all classes of his fellow-countrymen, irrespective of their religious convictions, and cherish a profound admiration for his personal character and for the courage and stainless integrity of his political life." 2, "That, in the judgment of this meeting, the recent defeats and present weakness of the Liberal party have been largely caused by the dissatisfation and hostility produced by the educational policy of the late Government; and that this meeting expresses, therefore, the earnest hope that, in the election of a successor to Mr. Gladstone in the leadership of the House of Commons, a serious effort will be made to terminate the alienation of the Nonconformists from their primary political allegiance; that in the opinion of this meeting, that alienation will be embittered and rendered permanent should any leader be selected who is publicly pledged to pursue the policy which is regarded with irreconcilable hostility by the great mass of the Nonconformists of the country."

A meeting of the Executive Committee of the National Education League was held at Birmingham on Thursday, to consider the position of the Liberal party, arising from Mr. Gladstone's resignation of the leadership. Mr. Joseph Chamberlain (Mayor of Birmingham) presided, and the following resolution was passed:—"That in the opinion of this committee, the present disorganisation of the Liberal party is largely due to the educational policy pursued by the late Government, and this committee declares its conviction that no union of the party in the country will be possible under any leader who is pledged to the continuance of a policy which has encouraged denominational mistrust in opposition to national education, and which has been proved to be objectionable to the majority of Liberal electors." Deputations attended from London, Bristol, Bolton, Manchester, Sheffield, and other towns.

The Executive Committee of the Liberation Society on Thursday passed the following resolution:—"That the Liberal members of the House of Commons being called upon to select a leader as a successor to Mr. Gladstone, the committee feel it to be their duty to express the earnest hope that their Parliamentary friends will withhold their sanction from any appointment which will involve the continuance of the policy pursued by the late Government in dealing with the question of national education, or any other legislation opposed to the principles of religious equality."

Mr. R. W. Dale writes to the *Times* to explain the present attitude of the Nonconformists towards Mr. Forster. Mr. Dale contends that Mr. Forster is responsible for the faults and imperfections of the Education Act in a manner in which his colleagues are not responsible. "For four years the Act was administered by Mr. Forster, and for the way in which it was administered the chief responsibility attaches to Mr. Forster, not to Mr. Forster's colleagues. The Act leaves school boards at liberty to pay or to refuse to pay fees out of the rates for children attending denominational schools. Whenever a board, with a Liberal majority, sent up by-laws to the department, taking no powers to pay the fees, Mr. Forster used the whole of his official influence to induce them to pay the fees. The Act as it stood was not sufficiently favourable to denominationalism; Mr. Forster tried to make it more favourable." The Nonconformists (Dr. Dale says) are quite willing to "let bygones be bygones," but Mr. Forster has never given any sign of an intention to change his course. "He stands apart from his late colleagues, and is conspicuous for the emphatic earnestness with which he has made it clear that, while his practice has been to make large concessions to his opponents, he will make no concessions to those who were once his friends." Mr. Richard's motion for the repeal of the 25th clause of the Act of 1870, which became accidentally the symbol and flag of the educational controversy, was supported by about two-thirds of the whole number of Liberal members voting on the question, and five members of the late Cabinet, the Marquis of Hartington, Mr. Bright, Mr. Lowe, Mr. Goschen, Mr. Stansfeld, voted with Mr. Richard; Mr. Forster alone voted against him. It is not (Mr. Dale says) for the Nonconformists to dictate to the Liberal members of the House of Commons who shall be their leader; but it is only frank for those who have the opportunity of knowing the feeling of large masses of Nonconformists to say, as distinctly as they can, that Mr. Forster is regarded as chiefly responsible for those acts of the late Ministry which provoked the Nonconformist revolt, that he appears to be just as resolute in his antagonism to the Nonconformists at the present moment as he was five years ago, and that his selection for the vacant position would certainly prolong and probably perpetuate the separation of the Nonconformists from the Liberal party.

The Rev. J. Guinness Rogers, B.A., writes to the same paper to deny the alienation of Nonconformists from Mr. Forster is "essentially unjust and unreasonable." Mr. Rogers cannot admit that Mr. Forster has no more responsibility than his colleagues for the Education Act, but any grievance arising out of that Act might have been consigned to oblivion if Nonconformists did not believe that Mr. Forster's action in the matter indicated the principles which he is prepared to apply to those educational and ecclesiastical questions which are continually becoming more numerous and more urgently pressing for solution. On them Nonconformists cannot trust Mr Forster. "You may tell us," he adds, "that Lord Hartington's views are identical, but we can see a great difference between a young nobleman who as yet is not strongly committed on these points and an experienced politician, trained in the ranks of Dissent, who has so far cast off his old associations, and done so much to win the confidence of the friends of the Establishment, that at the recent Birmingham Congress Lord Lyttelton pointed to him as one on whom the Church Defence Association might rely for support. Where they can trust we may reasonably doubt."

Mr. Chamberlain, Mayor of Birmingham, writing in the *Examiner* on behalf of the Advanced Liberals, says:—"The question of the succession to the vacant post is still likely to create excitement in the Radical ranks. If the army is to be permanently laid up in winter quarters, it matters little who holds the field-marshal's staff, and, until the responsible chiefs have made up their minds where they will lead us, it is a matter of supreme indifference which of them enjoys the barren honour of precedence in a party which has no policy and no organisation. There is no reason to suppose that the electorate has changed its mind since last year, and no important advance is to be looked for during the continuance of the present Parliament. The future is ours, however, and we can afford to wait for the next act in the drama, leaving the interlude entirely to the Whigs and Trimmers. We can regard the performance as unconcerned but not unamused spectators, and use the opportunity to prepare the audience for the more serious business which is to follow. In this spirit we may indulge in good-humoured criticism of the proposed distribution of the leading posts, a distribution in which we are plainly told we shall not be consulted, and in which it is impossible that we should be deeply concerned."

The *Hour* is informed that a letter has been written by the Premier to Mr. Gladstone, expressing the great regret he feels at the resignation by the latter of the leadership of the Liberal party. The letter (the *Hour* understands) is couched in the most cordial and sympathetic terms, as befits the relations of the leaders of the two great parties in the State.

At a Liberal meeting held at Bath on Monday, Colonel Hayter, the Liberal member for the city, expressed a hope that should any great question arise, Mr. Gladstone might once again be induced to place himself at the head of his party, and lead it on to the path of progress.

THE CHEAPSIDE CLOCK FIGURES.—The well-known Gog and Magog figures striking the hours and quarters in front of Sir John Bennett's Cheapside Watch Manufactory have been sold to a nobleman, and will be immediately set to work at the castle to which they are to be transferred. In their places in Cheapside, we are informed, will forthwith appear a new and more striking set of figures.

SACRED HARMONIC SOCIETY.—A most interesting and attractive programme will be given at the Sacred Harmonic Society's next concert at Exeter Hall, on Friday, February 5, comprising Mozart's "Mass No. 1," Spohr's "Christian Prayer" (works which have not been performed in London for many years), and Mendelssohn's music to "Athalie." The principal soloists will be Miss Edith Wynne, Miss Ellen Horne, Miss Julia Elton, Mr. Pearson, and Mr. Distin. Mr. Ryder is engaged to recite the illustrative verses in "Athalie," and the performance will be conducted by Sir Michael Costa.

THE SURVEY OF PALESTINE.

The progress of this work during the year which has just come to a close has been more satisfactory and fuller of results than any previous year in the history of the Palestine Exploration Fund, excepting, perhaps, in 1869, when Captain Warren made most of his discoveries in the shafts of Jerusalem. It is difficult to understand the apparent lack of interest shown in the progress of an expedition whose work is meant to endure as long as the world shall read the Bible. Perhaps this apathy is not real, but only apparent, and when the public have learned to understand the inestimable boon of a perfect map of the Holy Land, there will be no further cause to complain that we are indifferent, as a mass, to the efforts made by the Committee of the Fund to elucidate the narrative of the Scriptures. This work lies wholly in the historical books of the Bible; it is unconnected with any doctrines; it appeals to those who are, in the best sense of the word, students of the great chain of events recorded. Only those who have experienced the difficulties caused by imperfect maps and defects in topographical knowledge understand the real importance of the work; to teachers it is beyond everything valuable; and there is reason to hope that the publications of the Fund have had their influence in the more intelligent study of the Old Testament which is growing up in our schools.

The survey now covers 3,400 square miles, being about half of the whole of Western Palestine. The part covered by the triangulation, though not yet thoroughly examined from an archæological point of view, extends from Carmel in the north to the southern point of the Dead Sea in the south, including most of the scenes of the events recorded in the Books of Joshua, Judges, and Samuel. The whole of this portion of the country has been exhaustively mapped; there will not be a ravine, a watercourse, a hill, or a wood, which will not be found upon the map when it is published; there will not be a name known to the villagers which will not be found in its place; and no ruin or "heap" not in its right place. Added to all this there are archæological investigations and identifications of the greatest interest and importance. We proceed to notice some of these.

The first and most important of them is the site of Gilgal (Joshua iv. 19, 20), "in the end of the east of Jericho." The place was unknown up to the year 1865, when Herr Zschokke discovered a site with the name Jiljulieh still attaching to it on a spot which seemed to provide favourably for the requirements of Gilgal. The monks of the fourth century—to whom we are indebted for many fictions and freaks of imagination in the way of identification—showed not only traces of Joshua's camp, but also the twelve memorial stones. Arculf and Willibald saw them there, ranged in a Christian Church, at the end of the seventh century, and the stones were shown five hundred years later on. These have now vanished, but examination of the mounds which exist at Jiljulieh show mosaic work and glass, perhaps portions of the church. The place is on the direct road from the upper ford at Kasr-el-Yahud, about four miles and a half from this point, and one and one-third from Er Riha (Jericho). Now the latter distance is exactly that given by Josephus, while if we suppose a clerical error of thirty for forty—exceedingly probable in the Greek notation—we get an exact conformity with the distance from Jordan. Moreover, it is impossible, from the nature of the ground, that Gilgal should should have been so much as fifty stadia from the river. The site received the careful attention of M. Ganneau, as well as of Lieut. Conder. The French archæologist is, it must be confessed, unwilling to pronounce absolutely in favour of the new site, which, however, considering the extreme antiquity of the chief event which took place there, may be received as an approximation as near as we are likely to obtain.

Leaving Gilgal, the surveyors proceeded up the valley of the Jordan, where they examined the Phasaelis of Herod, fixed the junction of the Wady Fara with the Jordan seven miles lower than it had been ever fixed before, discovered a remarkable plain in which salt springs occur, giving one of the principal sources of the Dead Sea salt, and which is the most brilliant discovery of the year, except, perhaps, M. Ganneau's "find" at Gezer; found the site of the "Altar of Ed" (Joshua xxii. 34), a place which had up till then remained absolutely unknown. This discovery proved in a very remarkable manner the value of scientific research. Lieut. Conder was first led to think of the site while studying his new map from a military point of view. He laid down the course which the two-and-a-half tribes, on their way home across the Jordan, must necessarily follow. He traced them from Shiloh to the Ford, and fixed upon the Kuru Surtabeh, a most remarkable conical hill, on which are still the massive remains of an extensive building, as the probable site of the altar. And on examining the lists of names, collected on the spot, he found among them the name itself, which has survived so many centuries of change and destruction. In the same valley, also, Lieut. Conder fixed the site of the town of Archelaus. Further up the country he visited Succoth, identified Zererath (Judges vii. 22); and confirmed his previous identification of it—another proof of the vitality of ancient names—of the Rock Oreb. He also carefully surveyed the ruins of Bethshean and Apollonia (Arsuf), confirmed Major Wilson's position of Antipatris, and ascertained the site of the fortress of Alexandriana.

Since the commencement of the autumn work the archæological discoveries have been chiefly connected with the most romantic story of David's outlaw life. Lieutenant Conder has found the "Choresh" of Ziph (wood of Ziph, 1 Sam. xxiii. 16); the city (not the "forest") of Hareth; the Hill of Hadulah, and more important than any, the Levitical city of Debir. He has also fixed the positions of Zanoah, Hazar, Shual, and Hazar Gaddah, proving that these places were, as their name denotes, "enclosures," or towns fortified with flint walls.

The work of the year includes also, which does not belong to the survey, the archæological expedition of M. Clermont-Ganneau. It is difficult to over estimate the zeal, intelligence, and ability, with which the young French *savant*, whose enthusiasm is only equalled by his profound knowledge of the Bible, has carried out the mission entrusted to him. We can only refer to his exposure of the great "Moabite Pottery" forgeries, and his identification of Gezer, his discovery of the actual Levitical boundary marks still existing on the spot, his "Vase of Bezetha," his "Head of Hadrian," and the remarkable work he was able to conduct in Jerusalem itself. It is very much to be hoped that he may be enabled to resume his researches on another occasion. Meantime the committee have promised a volume specially devoted to his work which, will appear in the autumn.

The expedition now in the Holy Land consists of Lieutenants Conder and Kitchener, Sergeant Black, Corporal Armstrong, and Lance-Corporal Brophy, all of the Royal Engineers. Mr. C. F. Tyrwhitt Drake, it will be remembered, died at Jerusalem in June last year, an irreparable loss to the party, the victim of work and enthusiasm.

Epitome of News.

The accounts respecting the health of Prince Leopold are more favourable. According to recent accounts he has slept well for several nights, the hœmorrhage has ceased, and he is gaining a little strength.

The Duke of Connaught reached Alexandria, on his way to the Holy Land, on the 16th inst. He appeared to be in excellent health and spirits.

The Spanish Minister delivered on Saturday, at the Foreign Office, an autograph letter from King Alfonso XII., notifying to the Queen his accession to the throne, and assuring Her Majesty of his intention to promote constitutional, civil, and religious liberty in the realm which he has been called upon to govern.

Mr. Disraeli and the Duke of Richmond have issued invitations for full-dress Parliamentary dinners on Thursday, the 4th of February.

Mr. Douglas C. Richmond, late Secretary to the Endowed Schools Commission, has been appointed to be the additional Secretary to the Charity Commissioners, under the Endowed Schools Act of last Session.

It is said that the Government will introduce a bill next session for the appointment of a Public Prosecutor.

It is said that the judgeship vacant by the retirement of Mr. Justice Keating has been offered to but declined by Mr. Hawkins, Q.C. It is also stated that Sir George Honyman has resigned his seat on the bench, and will probably be replaced by Mr. Huddleston, Q.C., M.P. for Norwich.

Lord John Manners, the Postmaster-General, continues to harass his department. The latest step which he is credited with is that he has caused many of the young ladies in the telegraph service to undergo examination in geography, and that in those cases where they failed to pass they were dismissed the service, even though some of them had held their appointments for three or four years.

The Government has decided not to sanction the extension of the London corn and wine dues for the purpose of freeing bridges from toll.

The official inquiry into the burning of the Cospatrick will commence on Wednesday, February 3. The Board of Trade assessors will be Captain Castle, Captain Pryce, and Mr. Turner, the principal shipwright surveyor to the board.

A gentleman whose name is unknown, has given 10,000*l.* for the promotion of University education in Nottingham.

The poll for Dublin University, for the vacancy caused by the elevation of Dr. Ball to the Irish Chancellorship, closed on Friday. The result was as follows:—Gibson (C), 1,210; Miller (C), 756; Traill (L), 538. Mr. Gibson was therefore declared duly elected. The proceedings were marked by riotous conduct on the part of the students.

The Nonconformist and temperance reformers of Stoke-on-Trent have decided to support Mr. Walton. Both Mr. Walton (L.) and Mr. Davenport (C.) are vigorously canvassing. Dr. Kenealy has issued a prodigious address, but will probably not go to the ballot.

Dr. Mullens, secretary of the London Missionary Society, read a paper at the Royal Geographical Society on the geography of Madagascar, in which he described the inhabitants as peaceful and well-conducted, and said the country was rapidly improving.

A petition has been lodged by Sir Francis Lycett against the return of Mr. Praed, the newly-elected Conservative member for St. Ives, and it will be appointed to be heard before Mr. Justice Lush, on Friday, the 12th of Feb.

Mr. John Mitchel, who is at present in America, will, it is stated, be put in nomination for Tipperary in the event of Colonel White retiring.

The East Kent election takes place to-day. It is expected that Sir Wyndham Knatchbull, a Conservative, will be returned without opposition in succession to the Hon. G. W. Milles, now Lord Sondes.

A deputation, representing societies in various parts of the United Kingdom, waited on the Chancellor of the Exchequer on Friday, and suggested some amendments to be made in the Friendly Societies Bill. Sir Stafford Northcote said that Government had anticipated some of the points that had been urged, and that the others would be duly considered.

The Archbishop of Canterbury has sanctioned a "Special Service of Intercession for those at sea," both passengers and seamen, in accordance with the Acts of Uniformity Amendment Act, 1874, to be used in churches in stormy weather, after the customary services.

A large meeting of the masters of the Monmouthshire and South Wales Colliery Owners' Association was held at Cardiff on Friday under the presidency of Mr. Fothergill, M.P., when it was decided that there should be a general lock-out. This decision affects 100,000 men, some of whom are at present in work. The necessary week's notice has been given.

The Trade Union Congress at Liverpool concluded its sittings on Saturday. During the day a number of resolutions were passed commending the course taken by the South Wales colliers in offering to submit the question in dispute to arbitration, condemning the action of the masters, and proposing the institution of local boards of arbitration in the chief industrial centres. A letter of apology was read by the chairman from Mr. W. R. Cremer in regard to his statements and accusations against prominent members of the Congress, and the vote of expulsion passed against him was in consequence cancelled.

There were heavy storms in various parts of the country on Saturday and Sunday, with drenching-showers.

News has been received from the transit observers at Rodrigues (Indian Ocean). The ingress and egress of Venus were well observed.

A brilliant assembly met in the Free-Trade Hall, Manchester, on Friday night, to celebrate the opening, after the fire in September, 1873, of the Manchester Athenæum. The chief speakers were the Lord Chief Justice Cockburn (who presided), the Marquis of Salisbury, Lord Houghton, and Mr. Roebuck. The meeting was a great success. During the day the Manchester Corporation presented an address to the Lord Chief Justice, welcoming his lordship to the city.

The question whether Mr. Ingram, M.P. for Boston, was affected by the practices which had cost Mr. Parry his seat for that borough was yesterday argued before the Court of Common Pleas. Mr. Parry and Mr. Ingram coalesced at the last election, but the coalition took place after the act of Mr. Parry's agent in the matter of distributing coal tickets, which had voided that gentleman's return. The court, without calling upon counsel for Mr. Ingram, decided that he was entitled to retain his seat.

The testimonial to Mr. and Mrs. S. C. Hall, commemorative of their golden wedding, amounts to nearly £2,000. The presentation is to be made on May 10, Mr. Hall's birthday.

The ship, Tintern Abbey, which lately left the Thames for New Zealand, had on board no less than 1230 living birds—viz., blackbirds, thrushes, starlings, goldfinches, redpoles, of each 100; hedge-sparrows, 150; linnets, 140; goldfinches, 160; yellow-hammers, 170; and partridges, 110. When the birds arrive in New Zealand they will be let fly under proper authority. There is a heavy penalty enforced against shooting at or injuring them. The New Zealand farmers cannot get on without them, for they will keep down the insects that ravage the crops.

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Several communications have reached us too late to be available this week.

*** In consequence of the necessity of increasing the size of our supplement of this day, which consists of sixteen pages, the price of our present issue to all but regular subscribers supplied from the office, and to any who require extra copies, will be sixpence.

The Nonconformist.

WEDNESDAY, JANUARY 27, 1874.

SUMMARY.

MR. ADAM, the Liberal "whip," has summoned a meeting of the Parliamentary members of the party on Wednesday next, two days before the opening of the session. It is to be held at the Reform Club. On that occasion, no doubt, Earl Granville will be formally recognised as the leader of the Opposition in succession to Mr. Gladstone, and the respective claims of the Marquis of Hartington and Mr. Forster to be his lordship's lieutenant in the House of Commons will be presented and decided. There has been much controversy on the subject in the daily papers during the week, in which Mr. Chamberlain, Mr. Dale, Mr. J. G. Rogers, and a number of other writers, for and against Mr. Forster, have taken part. But notwithstanding the heat of this preliminary discussion, the Liberal members will perhaps in the end give a unanimous vote in favour of one or other of the candidates. Whoever may be chosen will enter upon the duties of his position on Friday week by taking part in the debate on the Address.

The totally unexpected turn of Mr. Bright's long-expected speech at Birmingham fairly took away the breath of the metropolitan press. For the most part, with all the respect due to so great a leader, there was a general chorus of disappointment, vexation, and angry condemnation. It seems to have been a particularly bitter pill to the *Pall Mall Gazette*, which has for some time affected to treat the Church question as dead, and a disestablishment policy as positively "hateful" to the country. Second thoughts seem to have suggested that a masterly exposure of the evils of State-Churchism made by the greatest of living orators, a foremost leader of the Liberal party, and heartily applauded by an overflowing audience of people, is not to be contemptuously ignored. Thus the *Times* of to-day exchanges the sarcasm and ridicule of yesterday for a more serious tone. It is now regarded as "an unquestionable fact of considerable magnitude that there should be about fifteen thousand persons deeply interested in religious questions—that is, in the liberty, unworldliness, sincerity, and honour of the Church, or the great Christian community." It is "a new crusade," but only to claim "that religion ought to be spiritual and nothing more." In fact, the one topic of Mr. Bright's speech "was the approaching melting away and subsidence of Establishments, and the rising of the true Spiritual Church." The *Times* thinks that the new development may be slow, and asks "that it be tenderly treated." In the *Daily Telegraph* we have another wail of lamentation at a new apple of discord having been thrown into the midst of the Liberal ranks. Mr. Bright "has done much to embarrass the Liberals by the indication that this is to be the line of future advance. Either his advice must be expressly disregarded—with some diminution of Radical enthusiasm—or taken up with the loss of the alliance of the Whigs, or received in politic silence by all sections, lest the free expression of opinion should not only reveal dissensions, but provoke a split." Why all sections *should* be silent we cannot understand. Does the Liberal party exist for party objects or to promote great principles? And what principle is more in accordance with its professions than that of religious equality? As the *Daily News* more wisely says, it is well that statesmen on both sides should prepare for disestablishment, "so that an equitable adjustment, and one beneficial to the country, may be made." Few as were Mr. Bright's words relative to Mr. Gladstone, they were hearty and generous, but nothing was said to indicate his leanings as to the leadership of the Liberals.

During the past week the French National Assembly has had some lively debates on the Constitutional question, but, at present, has settled nothing. They have taken place on M. de Ventavon's bill (emanating from the Committee of Thirty) which proposes to confirm Marshal MacMahon in power, to establish Ministerial responsibility, to create a Second Chamber, invest the Marshal-President with the right of dissolution, and provide that on the lapse of the Presidential power the two Chambers assembled in congress shall decide upon the future government. There has been a succession of violent scenes provoked by the attacks of deputies upon their opponents—a far more prominent characteristic of the debates than the discussion of the bill on its merits. Ultimately, the second reading of the bill was carried by 557 to 146; the minority

comprising only members of the Extreme Right, the Extreme Left and the Bonapartists. The same course has been taken in reference to the Senate Bill—a majority of 324 having sanctioned it in the initial stage; the Left accepting the principle, but reserving liberty as to details. To-morrow the real struggle will begin, and it will then be seen whether the Left continues to act with the Left Centre. Evidently the fear of a dissolution as the result of the throwing out of the constitutional bills has great effect upon the Assembly, but it is denied that Marshal MacMahon will resign if there should be a formal vote in favour of the Republic.

It need hardly be said that the young King of Spain has been enthusiastically received by the northern armies, which are now, under General Moriones, about to resume the offensive. The total force, estimated at 40,000 men, is to set in motion for the relief of Pampeluna. It is nevertheless said that negociations for terminating the war are being carried on. At all events King Alfonso has issued a proclamation to the people of the Basque provinces promising to respect their local privileges, and offering a full pardon and a complete amnesty to all who have taken part in the Carlist insurrection. One act of the young sovereign cannot be too much commended. In a formal circular addressed to the European Powers and signed by all the Spanish Ministers, announcing Alfonso's accession to the throne, emphasis is given to His Majesty's personal declaration that liberty of conscience and worship will be strictly guaranteed, and that the King will not allow the Roman Catholic religion to be made an instrument for political objects. This is a very serious pledge, and is given in the most binding form.

Garibaldi, who lately declined the munificent gift of the Italian Parliament, resolved to leave his island retreat, and take his seat as a deputy. At Civita Vecchia and Rome, in the streets and in the legislature, his reception was of course most enthusiastic. Apparently, the Italian Liberator is not disposed to offer a violent opposition to the Government. If it be true that he is going to concentrate his attention on matters of sanitary reform, he will show marvellous good sense. He would certainly, as the *Daily News* says, "be better employed in promoting the drainage of the suburbs of Italian cities than in proclaiming the revolution, or in fighting for people who do not thank him, and in some cause which he does not understand."

The death of the young Emperor of China, who ostensibly ruled over one-fourth of the population of the world, and who even to the majority of his own subjects was little more than a mythical personage, excites far less interest in Europe than the subsidence of the border squabble between the Montenegrins—a handful of barbarous mountaineers—and the Turks. No sooner did this quarrel reach a certain stage than the spectre of the "Eastern Question" was raised by alarmists. But Russia has no stomach for new conflicts, and Turk and Montenegrin will be left to arrange their differences in peace.

MR. BRIGHT AT BIRMINGHAM.

ON Monday evening last Mr. Bright once more came within the orbit of public political life. Our first impulse is to congratulate the country upon the fact; our next is one of thankfulness that his physical energies have been so far restored as to enable him to address an audience estimated at fifteen thousand people for upwards of an hour, and to hold it in wrapt attention to the words which he uttered from the beginning to the end of his speech; thus making it manifest that his singularly intellectual hold upon the minds of those who listen to him has suffered little or no apparent enfeeblement. John Bright is still John Bright. Advancing age and protracted illness have not characteristically altered the man—have not very perceptibly modified his style of oratory. He is not, perhaps, so fiery as he was in the days of the Anti-Corn Law League. Lapse of years has mellowed his tone, and perhaps has made him more cautious in his judgment. But he is essentially the same man that he ever was, holding the same views, expressing them with the same charming simplicity of diction and the same humour of illustration and penetrating force of argument. Most likely his rare oratorical efforts at the present day cost him far more personally than once they did. But his last speech, delivered under conditions which could not fail to have been specially trying, may worthily compare with those of those earlier speeches which won for him the reputation of being the foremost orator of modern times.

Mr. Bright's choice of topic on Monday night will probably have taken most people by surprise. Some it will have grievously disappointed; some it will have greatly encouraged; but there are few, we think, who will deem it out of keeping with the prevailing spirit of the day. Party politicians whose range of vision seldom or never extends beyond the uppermost and the narrowest interests of the clique with which they may chance to be associated, will, of course, regard Mr. Bright's speech as untimely, uncalled for, and unfruitful. They seem to have expected from him practical impossibilities. They looked to him to lay down a programme for the Liberal party which should unite all its differing sections, and even to indicate the statesman under whom the whole body of Liberals should be led onward to victory. They evidently think that the political world is hungering and thirsting after nothing so keenly as the restoration to office and power of certain men who have hitherto been prominently identified with what goes under the vague designation of the "Liberal cause." It was beyond Mr. Bright's power—beyond the power of any living man, whatever may be his political influence—to impart life to a decaying carcase. The Liberal cause as it was is dead. It did its work, and it has passed away. The Liberal cause, as it will be, is not yet freely developed. Mere organisation without adequate life is but a name, a mechanism, a thing not worth even the galvanised enthusiasm of thorough party men. Mr. Bright did well, we think, to obey the wise instincts of his nature in refraining from any attempt to meddle with the bewildering confusion which just now is covered by the convenient phrase of "the Liberal interest." He could have made nothing of it. He could not have reduced it to order or to beauty. It is doomed by nature's law to pass through a season of hybernation before it can again put forth its vigour in vernal blossom or autumnal fruit. As Mr. Bright truly remarked, "a political party, somehow or other, gathers itself up when it is wanted, and by the time that it is wanted."

The scope of Mr. Bright's speech last Monday was intended to show—we describe it in his own words—that the Church Establishment "is not, and cannot be, in harmony with the present age." This thesis, introduced with admirable simplicity, was treated, as is the orator's wont, with the closest application to the circumstances of the day. The Scotch Patronage Act; the Public Worship Regulation Act; the prohibition of Bishop Colenso to preach within a certain diocese; the refusal of another bishop to allow a headstone to be placed over the grave of a deceased Wesleyan minister, because the inscription upon it gave the departed the title of "Reverend;" the open and private sale of livings; the tendency of a section of the clergy Romeward; and a number of other illustrations drawn from the events of yesterday, and dealt with now in a humorous tone, now in accents of dignified solemnity—always with a vein of charitableness running through his remarks—have made this speech perhaps the most serviceable anti-State-Church address that has been delivered to the people of England for a long time past. Not simply for what it was in itself, but for what it will doubtless suggest to myriads of minds, we regard it as an invaluable "contribution to the discussion of the greatest question of our time." We rejoice in being able to quote with entire concurrence the closing sentence of this remarkable oration. "If I am able," said Mr. Bright, "to form any just judgment upon it, I should say that it will be a good day for freedom in this country, and for Protestantism and for Christianity, which shall witness the full enfranchisement of the Church within the realms of England."

It is supposed that the active friends of disestablishment will be little pleased with Mr. Bright's disclaimer of all intention, on his part, to lead or join in a crusade against the Church, and with his deprecation of a violent agitation, by any party or section of a party, for the overthrow of the Established Church of England. If we are allowed to put what we regard as the most natural interpretation upon these passages, we think we may very fairly affirm that the policy suggested by Mr. Bright is the policy approved and acted upon by the Liberation Society. It wants no violence. The weapons of its warfare are reason, justice, Christianity. It is not intent upon precipitating a premature conclusion, nor does it desire by a wrench to accomplish its purpose. Mr. Bright knows, as well as we do, that great political objects can only be obtained at the cost of much and continuous effort in the country, and, ultimately, by the constitutional action of Parliament. None of us wishes that the severance of the bonds which unite the Church to the State should be effected before its due time. All of us, however, desire to hasten on that time, as far as may be done by the diligent employment of legitimate means. Our present work is to diffuse light through all the dark corners of the kingdom, and we cordially tender our gratitude to Mr. Bright for having, by his speech which will everywhere be eagerly read, co-operated with us in the arduous enterprise which we have undertaken.

LORD SALISBURY AT MANCHESTER.

THE speech which the Marquis of Salisbury delivered at Manchester, in reply to the address of the Chamber of Commerce, is one that will command the almost unqualified sympathy of those who are interested in Indian politics. We do not know that it contains a single word which Mr. Bright or Mr. Fawcett might not have spoken if they had occupied the position of Minister for India. Of course there are important topics connected with that country upon which Lord Salisbury was silent, but his silence does not imply that if he had addressed himself to those subjects he would have failed to gain the sympathy of his audience. In other days he would have been the chief of an English oligarchy. There is, therefore, a certain fitness in his being responsible for the Government of an empire in which the power of a bureaucracy is as absolute as was that of the Moguls. In the very nature of things Lord Salisbury is a despot; and his Manchester speech shows that he is anxious to play the part of a beneficent despot. Differing from him as we do on so many subjects of the first importance, it is pleasant to find that his opinions, with regard to the administration of India, are such as both Liberals and Conservatives may approve.

Manchester politicians, in particular, have good reason to be satisfied with the view which Lord Salisbury takes of their special grievance. The oligarchic chief turns out to be as good a free-trader as Richard Cobden. He admits that the duties on cotton goods now levied at the Indian ports are irreconcilable with sound economic principles. The interests of two hundred and fifty millions of consumers are on the side of free-trade. It is true that cotton is grown upon the spot, that labour is cheap and abundant, and that vast deposits of coal exist in the country; but India wants capital, and the want of capital is fatal to manufacturing enterprise. Lord Salisbury thinks that the very tariff which is supposed to act as a protection to Indian manufactures really tends to prevent the introduction of capital. England, he argues, is known to be a free-trade country, and capitalists therefore feel that it is impossible to depend upon the continuance of the protective system. The consequence is that the fear of change is more disastrous than the change itself would be; and, indeed, Lord Salisbury is clearly of opinion that competition would be as bracing for Indian manufactures as it is manifestly desirable in the interest of Lancashire. This is the only ground upon which it is possible to defend the contemplated fiscal reforms. To legislate for India merely to keep the looms of our manufacturing districts at work would be as odious as an attempt to reimpose the old laws restricting the woollen trade of Ireland for the benefit of English merchants; but India requires free-trade quite as much as Lancashire, and therefore the interests of both parties are reconcileable. In fact, an active competition between English and native looms cannot fail to prove beneficial, not only to our cotton spinners and operatives, but still more to the teeming millions of consumers from the Himalayas to Cape Comorin. Lord Salisbury is careful to point out that, in a poor and torpid country like India, no remission of duties will have the same buoyant effect upon the revenue as it has been our good fortune so often to realise under the magic wand of Mr. Gladstone; but, after all, there is no better cure for torpidity than the impulse and security which a free-trade policy alone can give to the commerce of a nation.

Those passages which Lord Salisbury devoted to the question of increased means o irrigation in India we regard as especially interesting. Can it be possible that in advocating the construction of such works we have been altogether on the wrong track? It is true they have not yielded anything like a fair return for the capital invested in them, and we also know that it is difficult to induce the people to pay for the water which, generally speaking, is necessary to fertilise their fields. Irrigation, moreover, it appears, is not always beneficial to the soil—it sometimes turns a district into a marshy swamp or into a saline desert; and consequently, after an enormous sum has been spent in bringing the water to a spot which was supposed to need it, an equally enormous sum may have to be expended in draining the land after it has been so strangely blighted. These

facts prove the desirability of exercising great caution in the expenditure of public money on works of irrigation, and especially of endeavouring by careful examination of the land to ascertain in time whether it is subject to the abnormal conditions to which we have referred. At the same time, irrigation ought to be regarded as forming to a large extent an insurance against famines. In a country like India, which is unfortunately liable to long seasons of drought, it is impossible to say when the existence of large reservoirs—especially in the less accessible districts—may not prove to be the means of saving thousands, if not millions, of human lives; and in this matter we may well profit by the example of the native rulers of the country, whose gigantic tanks are to this day monuments of engineering skill and wise administration.

Lord Salisbury's figures as to railways are exceedingly instructive. According to his calculations the deficit under this head of 1,500,000*l.* or 1,700,000*l.*, which the Indian exchequer has to make good every year, might have been almost entirely avoided if the Government, instead of getting the railways made by public companies on the basis of a guarantee, had gone into the open market as a borrower, and constructed the lines on its own responsibility. He declares that this mistake has cost India £600,000 a-year, a sum which if capitalised, would pay the expense of all the railways she now requires. Such an error of financial policy is a great reproach to our administration, and a strong argument in favour of our endeavouring to awaken the Indian people from what Lord Salisbury calls "their ancient and secular torpor," and to induce them, from "a sense of community of nationality" as well as from motives of self-interest, to share with us the responsibility of administering the affairs of what is one of the greatest and yet one of the poorest of empires. The eagerness with which the more important of the native princes are now applying themselves to the work of internal improvement is a proof that Western civilisation has succeeded in making itself a power even in parts of India where our authority is only indirectly exercised; and such a speech as the one Lord Salisbury has just delivered will materially help on the good cause of social and industrial progress throughout our Indian territories.

THE LATE MR. ASHWORTH BRIGGS.

On Saturday last the inhabitants of Daventry honoured with a public funeral one of the worthiest of their fellow-townsmen, whose sudden death (from heart-disease) on the previous Tuesday was reported in our last issue. The procession was headed by the mayor and corporation, and included representatives from most of the religious, as well as other public bodies of the town, and services were conducted in both the Independent Chapel and the parish church. Edwin Ashworth Briggs was a type of a class of Nonconformist laymen who have done much to obtain for Nonconformity the power it possesses. Losing his mother when an infant, he was trained by his relative, the good and gifted Miss Ashworth, daughter of Dr. Caleb Ashworth, head of the Daventry Independent Academy, beside whose remains he now lies interred in Daventry churchyard. Having independent means, his time was at his own disposal, and he devoted the whole of it to exertions for the public good. Well educated, he combined with broad popular sympathies, a refined and genial manner which won the respect of opponents; while his inflexible adherence to principle secured the unfaltering trust of his political and ecclesiastical allies. His enthusiasm was always guided by intelligence, and tempered by soundness of judgment; and as he shrank from no labour, and had a wife who helped him, as well as sympathised with him, in his public work, he was enabled to exert an unusual degree of influence, not in his town alone, but throughout the county. By those at a distance he was, probably, best known as a Nonconformist; but Daventry will miss him as one who effectively discharged the duties of citizenship. As mayor, magistrate, town councillor, poor-law guardian, and holder of other offices, he was not merely active, but just, sagacious, and full of neighbourly kindness. Besides being a deacon of the Congregational Church, he was superintendent of the Sunday-school, and took special pains to so train young men that they might become good citizens as well as good Christians. His services were always acceptable as a preacher, in the surrounding villages; in some of which he was the chief means of erecting places of worship. He was also a leading member of the Congregational Union of the county, and by the Nonconformist ministers of Northamptonshire he will be greatly missed, as a helper and friend. Nor were his efforts local merely; for he was constantly to be seen at conferences and meetings in London and elsewhere, to promote objects in which he took a deep interest, and, when lately elected a member of the Executive Committee of the Liberation Society, he was as regular in his attendance at the sittings as any town member. And he worked till almost the last hour of his life. He had discharged his school duties, and also preached, on the Sunday, presided at a lecture on the Monday, and on the Tuesday on which he died, he would have been occupied by a series of public engagements. It may be added, that he took great interest in the movement for the abolition of sectarian tests at the Universities, and, when that point had been gained, sent his son, Mr. Frank Ashworth Briggs, to Cambridge, and had his life been prolonged a few more days he would have been gratified by hearing that his son had passed the matriculation examination for the University of London also. May the son become as useful, and be as honoured, as the father, and many more show by their future lives how greatly they have profited by the teaching, and the example, of the benefactor whom, in the prime of his life, they have so suddenly lost!

THE GERMAN CIVIL MARRIAGE BILL.

(From our German Correspondent.)

The debate on the second reading of the Civil Marriage Bill ended on the 19th. With the exception of a single and non-essential amendment proposed by Reichensperger, all the changes demanded by the Ultramontanes have been rejected. They proposed that the arrangements for carrying out the law—such as the formation of circuits, the appointment and oversight of officials, the defraying of expenses, &c. —should be left to the Landtag of each country. Now, it is evident that the Bavarian Landtag, which is so overwhelmingly Ultramontane, would, if anything connected with the present law were left in its hands, be in danger of neutralising the work of the Reichstag. As Von Schulk said, the object of the amendment was simply to give every German country in the Empire the power to accept or reject the new law. A glance at those who urged this change will show that it was altogether a clerical move. Mousang (his Christian name is Christopher, and he is a D.D.) is a dignitary of Mainz Cathedral. He has been priest since 1839, co-editor of the *Catholic* since 1849, and in 1868 and 1869 was in Rome aiding in the preparations being made for the Vatican Council. He is therefore deeply enough versed in Romish manœuvring. Dr. Schmid, who defended the proposal, is a dignitary in the Archdiocese of Bamberg, in Bavaria, and wrote a book in 1873, entitled "The Doctrine of the infallible Papal chair presented in a catechetical form." Dr. Baumgarten, of Rostock, wanted to have clergymen admitted to the office of registrars, but the Church strifes now raging fortunately caused the Reichstag to look unfavourably upon this proposition also, and Baumgarten withdrew his amendment before it came to a vote. This extraordinary man has been nearly all his life in hot water. He is a native of Holstein, and since 1848 has exerted himself very much to have the German language introduced throughout Schleswig-Holstein. In 1858 he was perhaps unjustly deprived of his right to lecture as professor of theology at Rostock. In his efforts to obtain redress he has been frequently fined or imprisoned—in 1861 six weeks, for instance, and in the following year fifteen weeks. Since 1865 he has taken part in the German Protestant Union, which is quite rationalistic. A few years after he came into collision with Dr. Hoffmann, of Berlin, and as late as 1870 addressed a letter to the King of Prussia against the prohibition to hold meetings of the Union in churches. It may appear strange that such a man should go in for the rights of the clergy to become registrars. But the Rationalist would perhaps look upon clericals as only citizens with a right to any office open to others, and blind to the barrier which their theological hates too often present to their being in civil life equally obliging to ecclesiastical foes and friends.

A very lively debate arose on the question of the age at which young people ought to be allowed to marry. The proposal of the bill was eighteen for lads and fourteen for girls. Dr. Löwe, an eminent physician, and member of the party of progress, opposed on medical and moral grounds the proposal which was evidently intended to avert those cases where marriage might be entered into at an otherwise too early age for the purpose of making amends for seduction, and saving the reputation of families. The speaker thought that this advantage would be bought with the proposed low age at too high a price for the national welfare. Von Schulte, the distinguished Old Catholic, and professor of law at Bonn, as well as author of several works on Church law, German legislation, and politico-religious questions, was equally opposed to the proposal, and quoted from Cæsar and Tacitus to show that the old Germans were unconditionally and unyieldingly opposed to marriages before twenty. In Rhenish Prussia and Rhenish Bavaria, the French law of eighteen and fifteen years of age stands for the sexes respectively; in Darmstadt and Wurtemburg persons may marry when they come of age; in some neighbourhoods the canon law which fixes the ages of fourteen and twelve is in force; but he proposed twenty for men and sixteen for women, with the privilege of dispensation being granted in special cases for earlier marriages. This was adopted by a vast majority. In the debate it was stated that in Prussia alone 2,000 young men are every year married before twenty; and one of the speakers said that statistics most clearly proved that early marriages were the cause of the misery existing among the labouring classes in England. The age up to which the consent of parents must be obtained is reduced from thirty to twenty-five for men. Lasker, who is a Doctor of Law and a Jew, interposed most gallantly on behalf of young women, whom he would release at twenty-one from this parental veto. But all his pleading was in vain, for twenty-four remained as the period up to which they must ask their father's consent. Marriage was forbidden between relatives in ascending or descending lines, which means that a man cannot marry his mother or grandmother, &c., brothers and sisters must not choose one another. Step-parents must not marry their step-children, parents-in-law and their children-in-law, nor persons and their adopted children as long as their relationship continues. Uncles may marry their nieces and aunts their nephews, and cousins may be united.

But the most important provision of the law as dealing with Papal supremacy is yet to be stated. It is as follows: All prescriptions which further limit the right of marriage than already stated in this law, are done away with. This has not only to do with distant relationships, but also differences of creed, vows of celibacy, the spiritual relationship of baptism and confirmation sponsors, and obstacles arising out of engagements. When the law comes into force a priest, a monk, or nun may be married, and the law of the Empire will consider such a marriage legal. The resolution that all dispensations from barriers to marriages must come in future from the State is a further blow to Church supremacy. One thing is however, clear, that the German Empire as such no longer recognises the celibacy of the Romish clergy. It respects such, of course, as far as it may actually exist. That is, no one will have less civil rights because he does not choose to give up the comforts of single-blessedness. But if a Romish priest should present himself for marriage, no official even in Bavaria dare refuse to marry him if there be no other hindrance to than this the vow he once took of celibacy. Whether many or few or any cases will occur, that has nothing to do with the matter: the ice is broken, and the State as a State knows nothing of this celibacy. It may be observed that this is not the first time that attempts have been made in Germany to make such a law. In 1815 it was sought to form a German Catholic Club, which would not be so much under the Pope as formerly, and among the rest this law was proposed, but Bavaria was the rock on which the attempt split; yet the Bavarian Government now joins with the others in supporting this law. It is true that the Ultramontanes are opposed to it, but they have fought against most of the liberal provisions of the new enactment.

On Saturday the bill was finally passed by the decisive majority of 207 to 72, the Centre party and the Poles forming the minority. Some discretion is allowed to the various German Governments as to the time when the law shall take effect.

In reply to some current rumours, Mr. Frederic Harrison says that he is not, never was, and is not about to be, editor of any publication whatever.

The Rev. Mr. Holland, a Wesleyan minister, is preparing for publication a work on "Thieves and Thieving," being a revised and enlarged edition of articles on that subject written by him in the *Cornhill Magazine*.

Messrs. Thomas Cook and Son announce the publication, on the 1st of March next, of the first monthly number of a new sixpenny periodical to be entitled, *All the World Over; an Illustrated Magazine of Travel, Incident, Legend, and Research*, under the editorship of Mr. Edwin Hodder.

Mr. Brynmor Jones, LL.B., Joseph Hume Scholar in Jurisprudence of University College, London, and of the Middle Temple; and Mr. A. H. Spokes, B.A., Jews Commemoration Scholar of the same college, also of the Middle Temple, to each of whom the Council of Legal Education have awarded a studentship of 100 guineas in Jurisprudence and Roman Civil Law, on the report of the examiner at the recent examinations before Hilary term, are both sons of Dissenters. The former is the son of the Rev. Thomas Jones, of the Congregational Church, Swansea, and the latter is the son of Sir Peter Spokes, of Reading.

THE LATE MISS HARRISON.—We hear that the name of our late lamented townswoman, Miss Harrison, will be perpetuated in connection with the great work of evangelisation which is being carried on so successfully throughout the Turkish Empire, in which work Miss Harrison took so deep an interest during her lifetime. A Christian College has been established at Aintab, in Central Turkey, and the Turkish Missions Aid Society has recently appropriated one thousand pounds, the half of the legacy Miss Harrison bequeathed to the society, towards the endowment of the professorship in the medical department of that college. It is proposed to raise £5,000 in Great Britain for the full endowment of the professorship. In this most truly Christian and philanthropic enterprise the two great Christian nations—Great Britain and America—will thus work together hand in hand.—*Sheffield Daily Telegraph.*

Literature.

MR. GEORGE SMITH'S ASSYRIAN DISCOVERIES.*

No book of recent years has exceeded, very few even have equalled, the extraordinary interest of this work. Detached and fragmentary portions of it have already appeared in the columns of the *Daily Telegraph*, but these have only been sufficient to indicate the nature of the remarkable discoveries which the author made, first as commissioned by the proprietors of that journal, and secondly as commissioned by the trustees of the British Museum. The selection of Mr. George Smith for this work was due to the extraordinary aptitude which he had already shown for the literature of ancient Assyria. A comparatively young man, he had rivalled the oldest scholars; he has now rivalled the greatest discoverers; and there are portions of the work now before us which equal in value anything either in ancient or modern literature. Mr. George Smith gives us a brief sketch of former excavations and discoveries from the time of Layard, giving, as he does throughout his work, full justice to the labours of others. The country, as he remarks, "is the home of "man's earliest traditions, the place where Eden "was supposed to have been; some of its cities "are stated to be older than the Flood; it is the "land of the Deluge and the Tower of Babel; "and it is the birthplace of the great race of "Israel." Mr. Layard first brought to light these cities of the old world, but we then could only suspect the value of his researches. When, however, the key to the cuneiform writing was discovered, we found ourselves in actual possession of portions of the libraries of the Assyrian monarchs. Here were the histories and the writings of Sennacherib, of Sardanapolus, and Nebuchadnezzar; here were chronicles as old if not older than the time of Abraham; here were once more the familiar Biblical names with the most perfect authentication of Biblical history. It is no wonder that the imagination was excited as to the value of what had not been discovered; the wonder is that something was not done long before Mr. Smith undertook the task, to add to our knowledge; to obtain what we could while we could. And, inestimable as is the value of what has now been found, it is certain that at Nineveh, at Babylon, at Nimroud, or in neighbouring, and perhaps still older, cities, there remains a literature of vast extent, containing knowledge of priceless interest.

Our author's journeys to and from the scenes of his labours do not present many scenes of interest. Arrived at the ruins of Nineveh, he met with the usual reception from the Turks; that is to say, they put every obstruction in his way. While he was waiting for the authority necessary for the command of the subordinate officials of the Government, he visited various ruins. One was that of Babylon, concerning which we have the following interesting information:—

"The first ruin at Babylon which we came in sight of was the northern collection of mounds, called Babil, but sometimes known as the Mujelliba. I passed along the eastern side of this ruin, but could not reach it there, as a considerable canal lay between the road and the ruin, but I went further south and then turned up again to inspect it. This ruin is a square mound about 200 yards each way, the sides facing the cardinal points; it is steep and lofty, and in one place the south-east corner is said to reach a height of 140 feet. The surface is furrowed by numerous ravines, and there are traces of chambers, tunnels, and passages in various parts. No proper efforts have been made to examine the structure of this ruin, and in climbing through the old trenches and tunnels there is a sense of bewilderment and confusion which prevents an accurate survey of the indications of buildings. I descended into a cutting in the middle of the ruin, at the bottom of which lay a large block of stone; while there, part of the upper portion of this wall fell in, showing the insecure condition of the place. This ruin, I believe, covers the remains of the temple of Bel and the great tower of Babylon; this mound is surrounded by a rampart which I think joined the northern corner of the wall of Babylon. Ancient authors have stated that Babylon was surrounded by a wall, represented by different authorities as from forty to sixty miles in circumference; this, however, I think a gross exaggeration, for which there it not the slightest ground either in the inscriptions or in the present remains. I saw remains of what appeared to be walls; these have been admirably surveyed by former travellers, and I believe indicate a wall about eight miles round, making Babylon nearly the same size as the sister capital, Nineveh. In shape the city appears to have been like a square with one corner cut off, and the corners of the walls of the city may be said roughly to front the cardinal points. At the north of the city stood the temple of Belus, now represented by the mound of Babil; about the middle of the city stood the royal palace and hanging gardens, both, I believe, represented by the mound of the Kasr. The Kasr is a vast mound irregular in height; its sides face the cardinal points; it is said to be in some places seventy feet above the plain, and is about 700 yards in length and breadth. All authorities agree that here was situated the palace of Nebuchadnezzar, but the hanging gardens have been placed in a different position by almost every writer. I have weighed the evidence and examined the site, and my own conclusion is that they were on the west side of the Kasr mound, between the palace and the river Euphrates. It is unfortunate that while whole volumes have been expended on dissertations and speculations on the size and buildings of Babylon, no satisfactory attempt has been made to ascertain the truth by excavation. The isolated pits and tunnels made here and there in the mounds are acknowledged to have had no effect on these questions, and the recovery of Babylon is yet to be accomplished."

Excavations were commenced at Nimroud, of which Mr. Smith says that the Assyrian city of Caleh, now represented by the Mounds of Nimroud, is said to have been founded by Nimrod, but of this original city nothing is known. In these mounds inscriptions of various kinds were at once discovered, some belonging to the time of Shalmaneser (B.C. 860), some to that of Semiramis (B.C. 812), and Tiglath Pileser (B.C. 745). New chambers, with various contents, not found by Mr. Layard, were discovered in all directions. From Nimroud Mr. Smith proceeded to Nineveh, and commenced working in the Palace of Sennacherib there, and in what is called the North Palace. Here he found the first column of a Chaldean account of the Deluge, which enabled him to complete the story as it was handed down to the Assyrians. He also "disinterred a fragment of a curious syllabary, "divided into four perpendicular columns. In "the first column was given the phonetic "values of the cuneiform characters, and the "characters themselves were written in the "second column, the third column contained "the names and meanings of the signs, while "the fourth column gave the words and ideas "which it represented." In other parts were found a variant account of the conquest of Babylon by the Elamites (A.D. 2280), inscriptions of Shalmaneser (B.C. 1300), and various others. The author's first journey had therefore realised a rich reward.

In the following year Mr. Smith, under the authority of the British Museum Commissioners, again went to this marvellous district, arriving at Mosul on New Year's Day, 1874. Inscriptions turned up in all directions, as well as numerous articles of domestic use, including vases, forks, and spoons. In his excavations Mr. Smith employed no fewer than 600 assistants, which was necessary from the short time placed at his disposal. He returned to England in June of last year.

Now, what is the value of the inscriptions at present found? Nearly three hundred pages of this work are devoted to copies of, and critical disquisitions upon, these inscriptions, and both will be read with a wondering interest. The author gives first the Flood, or, as he styles them, the "Izdubar" series of legends relating to the Flood—Izdubar being at present an imaginary name, which it is supposed will be identified with the Nimrod of Scripture. These legends, the author says, appear to have been composed during the early Babylonian empire, about 2,000 years B.C. They relate how Izdubar (or Nimrod) was a "great hunter, or "giant," who obtained the dominion of the district round Babylon. Various legendary adventures are related of him, amongst others, that in an excursion made for the cure of disease he met with "the defied hero who escaped "the Flood"—whose name is given as Hasisadra, the origin of the Greek name Xisithrus. Passing by some of the legends we come to that in which the command is given to build the ark:—

"24. The ship which thou shalt make,
25. 600 ? cubits shall be the measure of its length and
26. 60 ? cubits the amount of its breadth and its height.
27. . . . into the deep launch it.'
28. I perceived and said to Hea my lord:
29. 'The ship making which thou commandest me,
30. when I shall have made,
31. young and old will deride me.'"

The ship is made, and is described as covered with three measures of bitumen and filled with treasures, with male and female servants, and with beasts of the field. Then came the Flood, which swept the surface of the earth, and compelled even "the gods" to ascend to heaven. Then, after seven days:—

"38. I sent forth a dove and it left. The dove went and turned, and
39. a resting-place it did not find, and it returned.
40. I sent forth a swallow and it left. The swallow went and turned, and
41. a resting-place it did not find, and it returned.
42. I sent forth a raven and it left.
43. The raven went, and the corpses on the water it saw, and
44. it did eat, it swam, and wandered away, and did not return.
45. I sent the animals forth to the four winds, I poured out a libation,
46. I built an altar on the peak of the mountain,
47. by sevens herbs I cut,
48. at the bottom of them I placed reeds, pines, and simgar.
49. The gods collected at its burning, the gods collected at its good burning;
50. the gods like flies over the sacrifice gathered."

The narrative is continued through several tablets, and at the close we find that Izdubar is cured. Others follow, with descriptions by a spirit, of Heaven and Hell, the contrasts of which are given in a remarkable manner:—

"1. '. . . . . return me
2. from Hades the land of my knowledge;
3. From the house of the departed, the seat of the god Irkalla;
4. From the house within which is no exit;
5. From the road, the course of which never returns;
6. From the place within which they long for light;
7. The place where dust is their nourishment and their food mud.
8. Its chiefs also like birds are clothed with wings;
9. Light is never seen, in darkness they dwell.
10. To the place of seers which I will enter
11. . . . . treasured up a crown;
12. . . . . wearing crowns, who from days of old ruled the earth.
13. To whom the gods Anu and Bel have given renowned names.
14. A place where water is abundant drawn from perennial springs.
15. To the place of seers which I will enter,
16. the place of chiefs and unconquered ones,
17. the place of bards and great men,
18. the place of interpreter of the wisdom of the great gods,
19. the place of the mighty, the dwelling of the god Ner.'",

As the author points out, this whole passage "shows the belief of the early Babylonians in "an after life, and two states, one of sorrow "and the other of bliss." In his critical examination of these tablets Mr. Smith compares them with the Biblical and Chaldean narratives, pointing out their marvellous resemblance in several places, but also their inconsistencies. Of the whole the author says:—

"The legends of Izdubar close with the description, still by the *vadukku* or 'ghost,' of the burial of a warrior, which shows to some extent the customs of the time, a time when personal prowess and courage in battle were esteemed as the greatest glories. In connection with these legends are numerous other shorter stories of the same class, one of the most curious of which is part of a description of the Creation, which I found in the north palace at Kouyunjik; it is however too mutilated for translation. I believe that the legends current in Babylonia in the time of Izdubar were the foundation for the Chaldean accounts of the origin of the world, the antediluvians, the flood, and various other stories of primitive time.

"There are in the British Museum fragments of inscriptions stated to have been written in the time of Izdubar, and I think the myths and wonders related of his reign, while they prove the ignorance and superstition of the time, do not warrant us in regarding his reign as unhistorical."

But the Flood tablets, although the most curious, are not the most extensive that have been discovered. Of these our author gives a detailed account. Some relate to the conquest of Babylon by the Elamites, and we are reminded that in the time of Abraham, Babylon was under the dominion of the King of Elam. In one inscription there are the names of six Babylonian Kings previously unknown. Others relate to the worship of the gods, and to various historical circumstances, their origin being assigned to about 2,000 years before Christ. We have also emblems of the gods, consisting of various beasts with sun and moon and stars. In Assyrian tablets we have a curious likeness of the goddess Ishtar, and various acts of monarchs. Amongst the latter are the annals of Tiglath Pileser II. (B.C. 745-727). These are of great length, and refer to many incidents given in Biblical history, with the war with Azariah, given in a fragment as follows:—

"1. . . . . course of my expedition the tribute of the kings . . . . .
2. . . . . Azariah of Judah like a . . . .
3. . . . . Azariah of Judah in . . . . .
4. . . . . without number to high heaven were raised . . . . .
5. . . . . in their eyes which as from heaven . .
6. . . . . war and subdue the feet . . . . .
7. . . . . of the great army of Assyria they heard, and their heart feared . . . . .
8. . . . . their cities I pulled down, destroyed .
9. . . . . to Azariah turned and strengthened him and . . . . .
10. . . . . like an arch . . . .
11. . . . . fighting . . . .
12. . . . . he closed his camp . . . . .
13. . . . . were placed and his exit . . . . .
14. . . . . he brought down and . . . . .
15. . . . . his soldiers he drew together to . . .
16. . . . . made to surround them and . . .
17. . . . . his great . . . like"

The reign of Sennacherib is singularly fruitful. We have his war in Palestine, his siege of Jerusalem, and the submission of Hezekiah, given without a break. The tablets of Assurbanipal, however, are more numerous and complete than any others, and after them there are inscriptions bringing down history almost to the Christian Era. But we have no need to reproduce these to the reader. We have said sufficient to prove the high and unique value of this work. If word of ours

* *Assyrian Discoveries: an Account of Explorations and Discoveries on the Site of Nineveh during* 1873 *and* 1874. By GEORGE SMITH, &c. With illustrations. (Sampson Low, Marston, Low, and Searle.)

were wanting to stimulate Mr. Smith in his great enterprise it would be added here, but we know that it is not wanted. He says, himself:—

"Such are some of the results realised in the recent attempt to reopen excavations in the East. Much more remains to be accomplished, and I wish that any interest which may be taken in my labours may take the form of encouraging further and systematic exploration of this important field. My desire is that whatever has been accomplished may be taken as evidence of the greater and more important results which will inevitably follow complete excavations. How much there is to be done may be judged from the extent of the excavations on the site of the library of the palace of Sennacherib at Kouyunjik. I have calculated that there remain at least 20,000 fragments of this valuable collection, buried in the unexcavated portions of the palace, and it would require 5,000*l.*, and three years' work, to fairly recover this treasure."

There can be little question that the nation will be willing to find such a small sum of money, provided that to Mr. Smith is committed the task of future excavations.

*LAW AND GOD.**

We are not surprised to find that a second edition of these sermons has been demanded. They are of their kind most admirable, and will well repay the attention their author asks, whether that of the preacher or of the general reader. The short note which precedes the first sermon deserves transcription as a fitting explanation of the preacher's aim and drift. "This "little book is not a compendium of theology, "and therefore it does not deal with many doc- "trines commonly held by Christians. The "writer begs any reader he may be so fortu- "nate as to secure, not to endow him with "opinions which he has not expressed, and "would possibly reject, nor to conclude that "because he only treats of primitive strata he "must be an unbeliever in later formations." The primitive strata here treated of are those which lie within the consciousness and experience of men almost universally. The following are a few of the subjects taken from the index. "An Atheistic Suggestion," "Law and Prayer," "A Law of Sacrifice," "How to make a New Heart," "The Consciousness of Sin," &c. It will be seen from these titles that the writer's aim is chiefly apologetic and explanatory, and that on the philosophical side of religion. This is so, and the aim is scarcely reached. We do not remember when we have met with a volume which professing to deal with religious facts in a scientific manner, has succeeded so well. As a rule, either the method is not scientific, or the spirit is not religious. We venture to think that no scientific man would object to the author's method, nor will the most religious of hearers complain that the preacher is unspiritual. Mr. Page Roberts enters into the experiences of men with fulness of knowledge as well as of sympathy. For proof of this we refer the reader to the first sermon, which was preached under the shadow of a great calamity. What a contrast these labours of faith and patience present to the commonplaces of those who, as our author says, "with infinite self-satisfaction *improve the occasion.*"

Or, let us take the sermon on "How to make a "New Heart"; we shall find in it knowledge not less real and abundant of the soul which desires the higher life, and yet conscious practically of the lower. The advice, and direction, which are offered to such are most practical and clear. The new heart is said to come from God, but the preacher adds, "There is a law of "the soul as well as a law of the mind and a "law of the body, and this law we call the "plan of salvation, and we must find out what "God's plan is if we are to obtain His gift"; and the remainder of the sermon is an exhibition of that law or plan in a most practical manner. As a rule, controversial sermons have never been of much real service to the cause of religion, and the reason is that they not sufficiently affirmative, and too lacking in the warmth of emotion which alone carries the thought of the preacher into the heart of the hearer. An exception may be made for this volume, which contains at least one controversial discussion, that on Law and Prayer. It is admirable as a piece of calm and suggestive reasoning; and as an excellent statement of the value of prayer, the following extract may be chosen. At the same time, it may serve as an example of the style in which the volume is composed:—

"They who make objections to prayer can little know its real benediction. It is not a mere piece of mental machinery for obtaining some temporal advantage for which material appliances are insufficient. In the Lord's Prayer, which may be taken as a model for all prayer, there is but one material blessing asked for, and that of the very simplest kind; not riches or power or place or plenty, but the veriest necessaries of existence—'Give us this day our daily bread.' All else is for the soul. The Kingdom of Heaven is not a mere union-house, from which the idle and the improvident, and indeed all comers, may get a passing relief. Oh! something far different is it from this. Prayer is the communion of the soul with God, its repose upon infinite love. There are men who would lose everything they possess in the world rather than lose the power and the strange joy of prayer. If they were to lose this, life to them would become a barren desert, over which, dried by sandstorm and the wind of death, unrefreshed by tree or shade or running water, they must journey on to the hopeless end. At whatever cost they must pray, for they have seen the face of God in Christ, and now they cannot live without it. Their prayers at times may be mistaken ones, but the spirit which inspires them tells of Him who listens to the crying of His children. Underlying the passing wants are the deeper needs of a soul which has found out how insufficient are the best things of earth, and how full of disappointment that which we have most desired. Yes, in a new joy as well as in a blinding reverse, in the weariness and rustiness of too often repeated pleasures, in the gnawing dissatisfaction of conscious failure, and on the high places of success, to poor humble people as well as to the solitary great ones of earth, there comes the need of prayer and the crying for God."

* *Law and God.* By W. PAGE ROBERTS, M.A., Vicar of Eyre, Suffolk. (London; Smith, Elder, and Co.)

*"LADY HETTY."**

This story—which, under the rather affected and unattractive title of "Novantia," ran through *Good Words* last year—shows some knowledge of human nature (tending now and then, however, too much to parochial relations), a peculiar cynical, and half-revealed humour, which has hardly enough of broad sympathy to support it adequately, and a running fire of clever remarks on men and things in general, especially things theological and clerical, which are *hung on* to the line of story rather than form a natural and necessary part of it. The ordinary reader will, we fear, miss these entirely; while they will probably suggest to the critical reader whether the novel proper is the best channel for this writer's conceptions. He lacks clearness in construction, and throws his best things away, despising, as it would appear, many of the little points which novel-readers most lay weight on. Yet, in a certain mood, we believe he will be found enjoyable by a certain class—the mood, when the intellect demands a certain sort of stimulus—a kind of intellectual electric-shock; and for this we can, without reserve, recommend "Lady Hetty." But then this is not what novel-readers desire.

The love-story itself is so subordinated to other interests, such as the development of the character of David Groats, and the satirical presentation of Rachel Carvie, the Biblewoman, *et hoc genus omne*—that we should have the less reserve about indicating it. But for this we cannot afford the space. Some of the criticism of the society gathered round Lord Layton—Mr. Argall, M.P., and the rest—is so clever as almost to remind us of touches of Thackeray. Indeed, for the interior life of a Scottish parish, disturbed now and then by the inrush of Southrons of consequence, we can hardly fancy aught better. But ever and anon a disagreeable note recurs—suggesting some lack of healthy breadth and balance in the writer—such as we detect in the disquisitions on the "lost "attribute" of God—by which is meant the quality of humour in the divinity, which in spite of its *quasi*-dramatic setting, we must regard as out of place in a work of fiction, and which is certainly not new. David Groats, the "original" of the story, might have been wrought into something magnificent—as it is, all the crabbedness and angularity of the character are untowardly thrust upon us at the very first, and we hardly get to like him thoroughly till, near the close in Australia, we discover that he is the uncle of the hero of the tale, who had become the young minister of his original Scotch parish, and are moved when we see him overcome by the gathering weakness of old age, and the revealment of mysteries, which touch closely the guarded secret of his life, closely uniting him with those to whom he had been so unaccountably drawn. But the author surely leaves too much to the fancy of the reader, when, after the death of David Groats, he fails to bring Lady Hetty and the minister together, or to enlighten us in any way definitely as to the future of these two interesting personages, to the delineation of whose characters he has given so much care. Descriptions of scenery both in Scotland and in Australia are good—the latter are fresh, and show that whilst there, as he evidently has been, the author has made good use of his eyes. The little mannikin—Jeremiah—who holds forth so unwearyingly on the British Constitution, is done with considerable cleverness; and we were constrained to laugh heartily over some of his talks with David Groats. As a specimen of the witty way in which this author shoots off his thoughts about grave matters take this, which occurs just before David Groats' death scene:—

"'We've many a talk thegither,' David said, divining that she did not soon grow weary of hearing of his nephew. 'He comes here and sits where you've been sitting far intae the night. I was tellin' him last night as he sat there a thing I ance saw in your country. It was a fine harvest afternoon, the sun glancing on the stubble fields, and the air above as still as the earth below. I was standin' outside the gate, thinkin' maybe o' some old story or ither o' my ain, when the rattle o' a cart in the field across the road made me start and look ower the hedge. The farmer was takin' hame his last loan and had just lifted his last bundle. But he had something yet tae dae—he marched straight ower tae his bogle up on the knowe, put his shouther below ane o' his arms, lifted him up, and tossed him intae his cart on the tap o' his barley. That bogle had been standin' there since the spring time—many a time I took aff my bonnet and said 'Good mornin'' tae him, 'he imitated humanity so abominably'—he had been standin' there, I say, and wi' his villainous auld hat and his arms stretched out terrified the craws for near a year. But his time was come—his days were numbered. My frien' the farmer, no lookin' ower his shouther or kennin' anybody was lookin' at him, or thinkin' there was onything particular in liftin' a bogle mair nor a bundle o' barley, but jist finishin' his harvest reg'lar way, he hoists him up and tosses him intae his cart."

Hetty was thinking what kind of conversation between the old man and his nephew might have called forth this reminiscence of her native county, and waited to hear his own account of it.

"'Ane meets many bogles in his time,' he said, after pausing to recover his breath, 'and if he lives as long as I've done, sees many o' them taen home.'

"'And maybe,' said the dominie, who had slipped in before the conclusion of the story, and was now peeping round the curtain at the foot of the bed, 'and maybe the deil himself is a kind of bogle.'

"'To be picked up,' said Hetty, 'at the great harvest.'"

This novel will not, we are afraid, find such a large audience as its independence of thought and intellectual calibre entitle it to—another instance of the truth, that to get vantage ground for your bold thinking you must sacrifice something in order to meet the mass on its own ground; a thing which still remains a possibility with this writer, but one which he must turn into a reality before he can be in the wide sense, a successful novelist.

* *Lady Hetty; a Story of Scottish and Australian Life.* In Three Vols. (Daldy, Isbister, and Co.)

BRIEF NOTICES.

The Harrow Atlas of Modern Geography (London: E. Stanford) is one of the maps published under the auspices of the Society for the Diffusion of Useful Knowledge, and is exceedingly well adapted for schools and families. It is cheap (thirty large coloured maps for twelve and sixpence), strongly bound, well got up, and—so far as we have observed—accurate. A copious index of the principal places in the world is a very serviceable addition.

Cassell's Illustrated History of England. Volume IX. This work, which brings the history of our country down almost to the present day, is calculated to be of great value, as the information otherwise lies wide-scattered and almost inaccessible. This ninth volume, which we have now in a new and revised edition, is full of deep interest, as it carries us through all the stirring scenes of the American war and also of the German-Danish war, and of the more recent siege of Paris. It is throughout written in a concise, clear, temperate style; it is well illustrated—the portraits of eminent men forming by no means the least interesting portion of this department. Altogether it is a valuable contribution to popular literature, the more that a history of one's own country and one's own time is becoming more and more a *sine quâ non* of education.

The Old Manor House and Other Poems. By ADA CAMBRIDGE. (Daldy, Isbister, and Co.) Miss Cambridge is already well known as a sweet and graceful writer of verse—more especially of hymns—one or two from her pen having become classical, and now find a place in all hymn-books that strive to reflect the whole circle of Christian thought and feeling. Here are a general collection. The "Old Manor House" is a love poem of peculiar power, full of graphic descriptions of places and scenes in various latitudes, for the hero, to allay disappointment, wanders over the world, trying to find relief in constant change. Now and then the metres are loose, as in some of the other poems—especially a "Dream of Venice," which by a little polishing might have been wrought into a very finished poem. Among the other poems, we have one or two exquisite lyrics, as witness "The Old Maid's Story" and "The Soldier's Grave." The hymns are hardly equal to the best of what we have formerly had from Miss Cambridge, and her attempts at *vers de société* we are compelled to regard as scarcely successful. "The Season" and "This "Enlightened Age" are too elaborate and long-drawn, and want the light antithetic sparkle which

we get, for instance, from Locker or Austin Dobson. But the volume shows real imaginative faculty—remarkably fine phrasing now and then; and we should not omit to say that some of the domestic poems are very sweet—especially "Calm as the "moonbeam on the wall," the last verses of which we must quote:—

"Lord, let him shelter in my arms,
Or, take us both to Thine;
Or, if a troublous life must come,
Make all the trouble mine;
Or let Thy sharp swords pierce my heart
To blunt them for the child—
What care I, Lord, for stain and shame,
So he keep undefiled.

Nay, Lord, I know not what I ask—
I know not how to pray:
Hear Thou the crying mother soul.
And not the words I say.
Do Thou as seemeth good to Thee,
So he be spared from sin;
And, oh! if love can aught avail,
Let mine be counted in."

The Australian poems—which indicate that the author has been resident there—are suffused with fine description.

Half Hour Readings for Sunday Afternoons. In prose and verse. By the Rev. THOMAS MILNER, M.A., author of "The History of England," &c. (Religious Tract Society.) Here we have in one handy volume a number of short readable sketches from Biblical history and on Scripture topics, which originally appeared in the *Sunday at Home*. They are well written, abound in pictures, and form a most attractive book; just one of the kind to be taken up and laid down again at leisure. We can recommend it especially to invalids and others who are prevented from attending public worship.

The Protestant Dissenters' Almanac and Political Annual for 1875. (London: R. Banks, Racquet-court, Fleet-street.) For nearly thirty years this publication has steadily appeared somewhere about the New Year—a good test of its usefulness. It contains much special information—such as a list of the chapels and the names and residences of the ministers of the various Dissenting bodies in and around London, colleges, educational trusts, religious and benevolent societies, &c.; andseveral short papers illustrative of the evils of a State-Church. Its frontispiece this year is a striking photograph of Mr. Carvell Williams, the Secretary of the Liberation Society, with a full sketch of his life, written with great skill and knowledge. This almanac is an exceedingly cheap and serviceable six-pennyworth of information, which deserves to be in the hands of all Protestant Dissenters.

Missionary Work in the Southern Seas. By JAMES HATTON. (Henry S. King and Co.) Many who are interested in missionary work will welcome this work with pleasure. It is, however, only a compilation, but it is a compilation from nearly thirty volumes, many of which are too little known. Of these we may mention first, Commodore Wilkes' "United States Expedition," popular many years ago, but now not even read—so fast do works of the highest interest disappear from sight in the presence of the multitudinous literature of more modern times. Mr. Hatton has also exhausted Captain Bingham's once popular narrative, but his materials are mainly drawn from more direct sources, such as Dr. Campbell's "Martyr of Eromanga," Mr. Ellis's "Researches," Mr. Prout's "Memoirs of Williams," Bishop Selwyn's Letters, and Miss Yonge's Memoirs of Bishop Patteson. It will be seen, from this enumeration alone, that the author is of Catholic sympathies, and that he has had in view not the work of a single denomination, but the influence of Christian missions as a whole in the Southern Seas. His narrative is well arranged, skilfully compiled, and admirably illustrated. He has the faculty of selecting interesting points, and of presenting them in an interesting manner. His work contains the substance of the best missionary literature belonging to the finest field of missionary labour.

From Jerusalem to Antioch: Sketches of the Primitive Church. By J. OSWALD DYKES, D.D. (Hodder and Stoughton.) Dr. Dykes ranks, in the estimation of his hearers, as the first preacher in London, and a man must have no ordinary capabilities to fill such a place in the judgment and the hearts of those who attend the Regent-square Church, the pulpit of which has been occupied by Edward Irving and James Hamilton. These lectures explain, to a great extent, the enviable position which he holds. They are characterised by the results of wide and accurate scholarship, without the least pedantic obtrusion of the scholar; there is well-sustained eloquence of description, and a vivid presentation of Christian truth, but their most characteristic and their peculiar value consists in the sympathetic faculty of the author, which enables him, as it were, to put himself into the events which he is describing, and therefore to make others realise them as he also realises them. Ordinarily an author, and especially a preacher, is in danger in this case of being run away with by his imagination, but Dr. Dykes has self-restraint. We say, self-restraint, for some previous works of the author have struck us as being rather redundant in their affluence of fancy. Dr. Dykes follows the history of the Christian Church from the day of the Ascension, through the histories of the first Christian baptism, of Ananias and Sapphira, of Stephen, of Simon Magus, Paul, Cornelius, downward to Peter and Agrippa. There is a lecture on "Hellenist and Hebrew," which strikes us as of peculiar value, but the book is of high value throughout, and has pages which the Christian student will linger over and return to with delight.

The Law of History; being a Supplement to, and Complement of "The Divine Footsteps in Human History." By. DANIEL REID. (William Blackwood and Sons). "The Law of History" which Mr. Reid believes he has discovered is based upon the observed recurrence of certain periods in Hebrew and Christian history; and upon the times appointed in prophecy. We are unable to accept our author's conclusion; but we are quite one with him in his desire to demonstrate a Divine purpose in history. Surely, however, there is no slight degree of rashness in asserting that three years from this time the periods of duration mentioned in Scripture will terminate.

Organic Philosophy; or Man's True Place in Nature. Vol. IV. *Collective Biology and Socialogy.* By HUGH DOHERTY, M.D. (London: Trübner and Co.) It is impossible to review this book without reference to the author's complete scheme of philosophy; and for that we have neither the materials nor the leisure at the present time. The plan of the work and the method of publication remind us of Mr. Herbert Spencer's works on "Synthetic Philosophy"; but the contents and arguments are in the greatest contrast. Dr. Doherty purposes to supplement the deficienies of the Darwinian theory. Physical philosophy is an inconclusive system; he turns therefore, to the philosophy of the Bible. "Natural philosophers," he says, "do not observe the brooding inspiration of the Holy Spirit, to give spiritual life and fraternal organisation to unorganised races of mankind. They do not see that life is the source of life; that vital spontancity is indestructible as well as physical and chemical spontaneity. They do not see that the final home of the immortal spirit is the eternal home from whence it came into this lower world; and the home to which it will assuredly return. . . . The Bible is written to explain the progressive evolution of mankind from the instinctual state of animality up to the human state of rationality, and the language of inspiration is analogous in poetry and in revelation."

MUSIC AT ST. PAUL'S.

Whatever differences of opinion may be entertained as to the proper place of music in public worship, there can be no question as to the special facilities afforded by our cathedrals for the presentation of the art in its highest forms, and with its amplest appliances. Monday last being the "Festival of the Conversion of the Apostle Paul," a special service was, as in former years, held at St. Paul's Cathedral. The ordinary choir was strengthened by a large accession of choristers, numbering close upon 500, and by a powerful band of stringed and wind instruments. The performers were surpliced, and occupied the portion of the space under the dome immediately fronting the choir, the conductor, Dr. Stainer, leading from the lectern, which was habited for the occasion with a red cloth screen.

The service commenced precisely at four o'clock, by which time the available space under the dome was occupied by a large congregation, extending far down the nave, and later on the cathedral was well filled to the western door. The proceedings opened with the overture to Mendelssohn's oratorio of "St. Paul," the passages for wind instruments which foreshadow the coming chorale, "Sleepers wake" being given with great effect.

The order for evening prayer was observed—the "Gloria" to the psalms, the "Magnificat" and the "Nunc Dimittis" (both specially set by Mr. H. Gadsby) being sung by the full choir to the accompaniment of the organ and band. The anthem consisted of a selection from the oratorio of "St. Paul," commencing with the pieces illustrative of his conversion. The whole congregation rose while the recitatives and semi-chorus for sopranos and altos leading up to the magnificent chorus, "Rise up, arise," were rendered, and this music, with the chorale "Sleepers wake" produced a striking effect. The weakness of the soprano part was, however, noticeable throughout, the voices of the boy choristers being frequently overpowered by the immense volume of sound from the other parts and the band. The selection comprised the well-known baritone air, "O God, have mercy," finely sung by Mr. Winn; the favourite duet for tenor and bass, "Now we are ambassadors," and the tenor air, "Be thou faithful unto death." To Mr. Walker and Mr. Gedge were assigned the tenor solos, and the treble recitatives were sung by lads, whose clear tones were heard to very great advantage.

Among the choruses, special mention must be made of the following:—"O great is the depth," "How lovely are the messengers," and "See what love hath the Father," the latter less known but remarkable for the *staccato* accompaniment by the strings. Some exception might be taken to the rapid pace of some of the pieces, notably of the chorus, "How lovely are the messengers," but the general effect was pleasing and most impressive. The musical part of the service (which occupied nearly an hour) was brought to a close with the grand chorus, "Not only unto Him," and after the concluding prayers the congregation dispersed shortly before six.

FOREIGN MISCELLANY.

The Dutch society for the promotion of cremation now numbers about 1,000 members.

It is officially announced that Lord Napier remains Commander-in-Chief in India.

Three of the children of the German Crown Prince and Princess are at present laid up with an attack of measles.

The ex-Queen Isabella has sent to the Pope a present consisting of a magnificent dinner service, valued at 150,000 francs.

Intense heat is being experienced in Australia, and bush fires have occurred by which much damage has been caused.

In the German Parliament on Monday, the Landsturm Bill was passed without alteration by 198 against 54 votes.

Amongst the charitable gifts of the Orleans princes during the last year, the Duc d'Aumale gave away 150,000 francs, the Count de Paris, 75,000 francs.

The wolves still continue to spread dismay in the country round Metz. They meet in the forests in large packs, and often descend in large numbers on the high roads.

The *Globe* says the English Government has demanded an explanation and apology from Peru for having removed a passenger from the British steamer Santiago at Callao.

It is stated that Herr Deak is suffering from a serious attack of dropsy on the chest and shortness of breath; and it is feared his illness may terminate fatally.

A telegram from Ottawa mentions a rumour that Lord Dufferin will shortly resign the Governor-Generalship of Canada, and adds the highly improbable report that he is to be appointed Viceroy of India.

A letter to the *Eastern Budget* says the present state of the Suez Canal is far from satisfactory. The canal is neither completed nor in good repair, and if matters are left as they are at present it will become useless in a few years.

LADY BARRISTERS IN RUSSIA.—A letter from St. Petersburg in the *Mémorial Diplomatique* mentions that some ladies have formed a society with the view of qualifying themselves for the bar, and demanding permission to plead after undergoing the prescribed examination.

ARRANGEMENT OF THE MONTENEGRIN DIFFICULTY.—The immediate danger of a little war in the East, which might spread into a great one, is, it appears, averted. A telegram to the *Times* from Pera says it is now agreed that the persons accused shall be tried by a mixed commission of Turkish and Montenegrin officials sitting at the Convent of Piperi, situated in the Montenegrin territory not far from Podgoritza. The commission has the power, if necessary for the purpose of taking evidence, to transfer its sitting to Spouz, a Turkish town on the frontier. News has reached Berlin that the Government of Montenegro has withdrawn its troops from their threatening position on the Turkish frontier.

GARIBALDI arrived on Sunday at Rome, and was received at the railway-station by the Mayor, the members of the municipality, several working men's societies with bands of music. Perfect order prevailed. In consequence of the large crowd which assembled, the general was compelled to put up at an hotel. He begged the crowd not to disturb public order, and announced that he would remain some time in Rome. On Monday Garibaldi took his seat in the Chamber, was loudly cheered on entering the House, and again when he took the oath. The Chamber discussed Signor Cairoli's resolution declaring that individual liberty and domicile had been violated by the action of the Government in the Villa Ruffi affair. Several speeches were made, and the resolution was ultimately rejected by 232 votes against 121, showing a majority for the Government of 111.

DEATH OF THE EMPEROR OF CHINA.—A telegram from Shanghai, dated yesterday, says:—"The Emperor of China died on the 12th of January. His successor is a prince of five years of age. Everything is quiet." The Emperor Toung-Tchi was in his nineteenth year, having been born on the 21st of April, 1856. He succeeded to the throne on the 21st of August, 1861, on the death of his father, Hien-Fung, the Empresses Dowager acting as regents, and his uncle Prince Kung presiding over

the Administration. The young Emperor was married at Pekin on the 16th of October to Lady Aluto, daughter of Chungchi, a Doctor of the Imperial Academy, and formally assumed the supreme power on the 23rd of February, 1872. On the 29th of June of the same year the "audience question," which had been the subject of much discussion, was settled by the young Emperor receiving the Japanese and European Ambassadors at his Court at Pekin.

Miscellaneous.

MR. HENRY VINCENT AT THE METROPOLITAN TABERNACLE.—The lecture with which, last night, the Liberation Society commenced its South London movement proved to be a great success. Above 4,000 persons were present, and though a local Church Defence Society tried to organise an opposition, the vast majority of the large audience expressed hearty sympathy with the lecturer. His topic was, "Church and State — the Coming Struggle." Mr. W. R. Selway presided, and the Rev. Vernon Charlesworth and Mr. Alder proposed a vote of thanks.

MANCHESTER.—A large meeting was held in the Free Trade Hall, Manchester, last evening, in favour of the disestablishment and disendowment of the English Church. The chair was taken by Mr. Hugh Mason, and there were also present Mr. Joseph Arch, Mr. George Potter, Mr. Broadhurst, and Mr. J. C. Cox, of Belper, and other gentlemen and friends of the movement. The chairman, in alluding to the position of the Nonconformists towards their Parliamentary leaders, said the Nonconformists would never accept Mr. Forster as their leader after his recent conduct in reference to the Nonconformist party. He had obtained his position in Parliament by Tory, and not by Liberal votes. The speech of Mr. Bright, delivered on the previous evening, was commented upon by several of the speakers, who praised its moderation, and it was universally acknowledged that that was the key-note of their opposition. Resolutions in favour of disestablishment were passed, and the working men who spoke said that the class they represented were in favour of disestablishment.

DEATH OF CANON KINGSLEY.—The illness from which Canon Kingsley had been suffering for several weeks terminated fatally on Saturday. Mr. Kingsley, who was born at Holne Vicarage, near Dartmoor, on the 12th of June, 1819, was a son of the late Rev. Charles Kingsley, rector of Chelsea, and received his earliest education at home. At fourteen years of age he became a pupil of Mr. Derwent Coleridge, who prepared him for King's College, London, where he entered as a student, and subsequently passed on to Magdalen College, Cambridge. His course at the university was marked by numerous successes, and in 1842 he took his B.A. degree, coming out as a senior optimè with a first class in classics. At the close of the year he was ordained by Dr. Sumner, Bishop of Winchester, and licensed to the curacy of Eversley, his first and last charge; for, on the death of the rector in 1844, he was presented to the living by Sir John Cope, the patron, and it was in the rectory-house that he died on Saturday, after holding the benefice for thirty years. His literary reputation gained for him in 1859 the appointment of Regius Professor of Modern History at Cambridge, but this he resigned ten years later when, on the elevation of Canon Moberley to the episcopate as Bishop of Salisbury, he was appointed by the Crown to the vacant stall at Chester. This he held only for four years, as on the death of Canon Nepean in 1873 he was offered the Westminster canonry, which both in dignity and emolument was superior to that of the provincial cathedral. Among the other offices which Mr. Kingsley held may be mentioned the post of Chaplain in Ordinary to the Queen, to which he was appointed in 1859; he was also one of the chaplains to the Prince of Wales and domestic chaplain to Lord Sydney. Many of his works have run through four editions, such as the well-known "Westward Ho!" and "Hypatia"; and the sale of all his lighter volumes has been and is very considerable. As a poet he was best known by his "Saint's Tragedy," published in 1846, which has since reached a third edition. As a preacher—apart from his recent connection with Westminster Abbey—he was best known by his "Village Sermons," addressed to his rural congregation at Eversley, and afterwards published. As a preacher, the late Canon was mainly remarkable for his direct personal exhortations to his hearers on the duties and responsibilities of daily life, and for his open attacks upon every form of sham, whether social, political, or religious. In the Chapter at Westminster he apparently supported the action of the dean in introducing laymen and members of other religious bodies as lecturers at the Abbey, for both at Professor Max Müller's lecture on "Christian Missions" in 1873, and at Principal Caird's recent address, Mr. Kingsley was the only Canon who was present with the dean. The living of Eversley, which is in the gift of the Rev. Sir W. H. Cope, Bart., is worth 500*l.* a-year, with house and sixty acres of glebe, and the population is under 1,000.—*Pall Mall Gazette.*

It is proposed to erect at Copenhagen a bronze statue of Hans Christian Andersen, who will enter on his 71st year in April. The subscription is fixed at a trifling sum in order that all classes and even children may take part in it.

Gleanings.

The best cure for poverty—sine*cure*.

On an average seventeen infants are "accidentally suffocated" every week in London."

The *Athenæum* states that Mr. Browning's new poem, "Aristophanes' Apology," will shortly be published.

Salmon from Sligo has already been received at Billingsgate, London, in fine condition, and sold at from 6s. to 10s. per lb.

"Where do people go who deceive their fellow men?" asked a New York Sunday-school teacher of a pupil. "To Europe,' 'was the prompt reply.

A builder, when returning thanks to those who drank his health, modestly observed that he was "more fitted for the scaffold than public speaking."

When can a student of philosophy be said to be like Alexander the Great? When he becomes, through perseverance and ambition, master of many subjects.

It is stated that Mr. Moncure Conway, of London, the well-known preacher and journalist, has been specially engaged by the London *Daily News* to proceed to Africa, and explore the interior.

Early strawberries have already made their appearance in Covent-garden market. Radishes, rhubarb, new potatoes, asparagus, French beans, and tomatoes can also be bought there for a price.

King Kalakaua's purse-bearer is named "Iodomonis," and Washingtonians quiz the pecuniary condition of His Majesty by translating the name—"I-owe-de-monies."

Mistress—"Why, Mary, what's that you have got on?" Mary—"What is it? A Dolly Varden, of course." Mistress—"You with a Dolly Varden! Why I shouldn't think of wearing such a thing." Mary—"P'raps not, mim; it ain't everybody they becomes."

Barrister on the Oxford circuit (to witness)—"Now, sir, what is the character of the plaintiff in this suit?" Witness—"Her character is slightly matrimonial." Barrister—"What do you mean by a slightly matrimonial character?" Witness—"She's been married three times."

A business firm in Fair Haven, Connecticut, have posted the following "notice" on the front of their safe: "All gentlemanly burglars are hereby notified that, owing to the insecurity of this box, no valuables are deposited therein, so please don't disturb it."

A good story is told at the expense of a young lawyer in San José, California. He was very anxious to defend a Chinaman in the police-court against a charge of petty thieving. Having assumed that position, what was his astonishment to find his client using a handkerchief with his (the lawyer's) name marked upon it.

A company is in process of formation for the purpose of providing retiring-rooms, dressing and washing rooms, and tea-rooms for ladies in the principal thoroughfares of London, and ultimately in the chief towns of the country. The rooms to be all under the superintendence of a trustworthy matron, and no male person to be engaged anywhere on the premises.

Another hymn-book has appeared, on which there will be no dispute as to the merit. It has come from the "Celestial" land, as the Chinese call their country. The hymns are principally translations of standard English hymns, into the Ningpo colloquial dialect, with indexes, names of translators, &c. The following is the version of "Jerusalem, my happy home":—

Yiæ-lu-sah-leng, Yiæ-lu-sah-leng,
Di-ming jih-dzæ pao-pe;
Ling-cong z-'eo kyi-z we tao,
Peh ngo siu gyi en-we?

A COMPLIMENT.—One day, as an English officer had arrived in Vienna, the Empress, knowing that he had seen a certain princess much celebrated for her beauty, asked him if it was really true that she was the most beautiful woman he had ever seen. "I thought so yesterday," he replied.

HOW TO AVOID TAXES.—Everything that enters Paris has to pay *octroi* duty. For many weeks an elegantly attired gentleman drove a well-appointed dog-cart from the outskirts to the city, being attended every evening by a neat-looking groom. One night the dog-cart was upset in the presence of the *gendarmes*, who on going to the rescue, noticed that the groom had not moved from his seat. "Come," said one of the men. The groom preserved a dignified silence. "Come down," cried they, angrily. "Don't you see your master is hurt? Is he drunk or stupid?" The groom preserved his English *sang froid*, and the *employés* giving him a shake, discovered to their unutterable astonishment that he was made of zinc, and contained 150 quarts of cognac!

DUE PREPARATION.—The *New Zealand Herald* in its last files has a very painful story, told in illustration of the great present dearth of respectable dressmaking hands in that colony. It seems that a well-to-do settler near Auckland was lately attacked by an illness which his medical attendant declared must terminate fatally, so severe were the symptoms. After lying in an apparently hopeless state for some days, he suddenly took a turn for the better, and, thanks to a strong constitution, made a rapid recovery. Not long after he had returned to business he was much startled, on opening an account presented at his office, to find himself charged with a full set of widow's weeds of elaborately complete description. A domestic explanation naturally followed, and his wife reminded him that he had always made it a special desire that the fact of their having emigrated to a colony should never prevent her dressing as a lady. "And the dressmakers here, you know," she added, "have matters so entirely in their own hands that they generally keep you waiting for months for anything new. So when I was told you could not possibly recover, I ordered what I knew you would wish me to wear beforehand; and now the things have only just come home." The bill was promptly settled. Whether the husband was consoled for the outlay by the thought that his provident wife had the things ready by her is a question that is left open to conjecture.—*Pall Mall Gazette.*

ON CATCHING COLD.—In a lecture at Gresham College on this generally familiar subject, Dr. S. Thompson propounded the theory that the natural philosophy of a catarrh is, not that we catch cold, but that we lose heat. The external frigidity closes the pores of the skin, and the natural humours being unable to escape by their usual *spiramina* cause a vast amount of commotion in the system. Hence, to avoid a cold, we must keep the skin itself in active and efficient order; and, if that is done in the outset, almost any attack can be nipped in the bud. For this purpose the learned lecturer recommends a hot, or, better still, a Turkish bath. These methods would only be successful in the early stage of cold. The medical treatment of cold also had for its object inducing action of the skin. Spirits, though they lowered instead of raised the temperature of the body when erroneously taken from warmth in cold weather, were admissible in the form of a "nightcap" for the treatment of cold. Mixed with hot water and nutmeg, spirits—rum especially—had great power of promoting perspiration, and therefore of relieving cold. The drugs having an analogous effect were æther, especially when taken in small and repeated doses of two drops to a teaspoonful of water every ten minutes; tincture of opium, of which some people took half-a-tea-spoonful on going to bed, and after a heavy sleep woke up with a dry mouth and a tendency to headache, but free from cold. Camphor had great effect in putting a stop to cold; but some of the tincture was very strong, so that half-a-tea-spoonful might produce a fatal effect. Sal-volatile, or, better still, sal-ammoniac, was a very useful remedy for cold, as it promoted a glow on the surface and relieved that influenza-like condition which was so exhausting and prostrating.

A NEW MEDICAL REMEDY.—The public, no less than the scientific world, will read with interest a very important statement recently made by Dr. Richardson in the course of a lecture delivered before the Society of Arts. Speaking of the nitrite of amyl, which has within these last few years obtained a remarkable importance owing to its extraordinary action on the human body, Dr. Richardson said that a distinguished chemist, Professor Guthrie, some years ago, while distilling over nitrite of amyl from amylic alcohol, observed that the vapour, when inhaled, quickened his circulation, and made him feel as if he had been running. There was flushing of his face, rapid action of his heart, and breathlessness. In 1861-2 Dr. Richardson made a careful and prolonged study of the action of this singular body, and discovered that it produced its effect by causing an extreme relaxation, first of the blood-vessels, and afterwards of the muscular fibres of the body. To such an extent did this agent thus relax that Dr. Richardson found it would even overcome the tetanic spasm produced by strychnia, and having thus discovered its action he ventured to propose its use for removing the spasm in some of the extremest spasmodic diseases. The results, he added, have more than realised his expectations. Under the influence of this agent, one of the most agonising of known human maladies, *angina pectoris*, has been brought under such control that the paroxysms have been regularly prevented, and in one instance at least altogether removed. Even tetanus or lockjaw has been subdued by it, and in two instances of an extreme kind so effectually as to warrant the credit of what may be truly called a cure. It is earnestly to be hoped that further experiment may confirm this good news, and that Dr. Richardson, to whom we already owe the introduction of ether spray as an anæsthetic, may really have vanquis'ed the terrible foe whom he has been combating.—*Pall Mall Gazette.*

AS IT *OUGHT* TO BE.

"I visited" *writes* Dr. HASSALL, "*Messrs. Horniman's* Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of *superior quality*."

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Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

MARRIAGES.

GLOVER—WHITEHEAD.—January 16, at Park Chapel, Leeds, by the Rev. George Robinson, William Hails, only son of the late William Henry Glover, solicitor, to Esther Ann (Ettie), eldest daughter of Francis Whitehead, of Bramham.

CASS—CRUICKSHANK.—January 19, at the Friends' Meeting House, Glasgow, William Cass, eldest son of John Cass, Castleford, to Elizabeth Cruickshank, of Chryston, near Glasgow.

MACNAB—DOUGALL.—January 21, at Kensington, by the Rev. John Stoughton, D.D., Peter Macnab to Jane Simpson, second daughter of James Dalziel Dougall, of Bedford Gardens, Kensington.

ROGERS—ATKINSON.—January 23, at Tenterden, Mr. George Rogers, of 19, St. George's-terrace, Islington, London, to Amelia Annie, fourth daughter of Rev. S. Atkinson, Tenterden, Kent.

DEATHS.

TUCK.—January 20, at Weston-super-Mare, Ethel Annie, youngest child of Mr. William Tuck, of Milsom-street, Bath.

JENKINS.—January 21, at 131, Highbury New Park, Bessie, the beloved wife of D. J. Jenkins, Esq., M.P.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle street, and 170, Piccadilly; Works, Euston-road, London.

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MASSACRE OF THE INNOCENTS.—Parents valuing their children's safety will avoid Soothing Medicines containing opium, so frequently fatal to infants, and will use only "STEDMAN'S TEETHING POWDERS," which are safest and best, being free from opium. Prepared by a Surgeon (not a Chemist), formerly attached to a Children's Hospital, whose name, "Stedman," has but one "E" in it. Trade Mark "A Gum Lancet." Refuse all others. Also Stedman's Food for Children, the very best without exception, making nerve, bone, and muscle, 3d. to 4s. 6d. Highly recommended by the Lady Susan Milbank, Ashfield, Suffolk. Depot:—East Road, Hoxton, London.

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THE INSTITUTION FOR DISEASES OF THE SKIN, 227 Gray's Inn-road, King's-cross, is open on Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

Advertisements.

CITY ROYAL PIANOFORTE and HARMONIUM SALOON.—KEITH, PROWSE, and Co., having completed the rebuilding and enlargement of their premises, invite all buyers to inspect their varied STOCK of PIANOFORTES, Harmoniums, and American Organs. Specialities:—New Boudoir Model Pianette, in walnut, with truss legs on plinths, full compass, 25 guineas, the cheapest, strongest, and most elegant pianette yet produced; the Library Model Harmonium, in light oak, 25 guineas; the Gothic Model Harmonium, in dark oak, with handsome antique carving, 70 guineas.

City Depot for Mason and Hamlin's American Organs, No. 48, Cheapside.

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REPORT, 1874.

The 50TH ANNUAL REPORT just issued, and the Balance-sheets for the year ending June 30, 1874, as rendered to the Board of Trade, can be obtained at either of the Society's Offices, or of any of its Agents.

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REVIEW

OF THE

PHILOSOPHICAL PRINCIPLES AND HISTORICAL ARGUMENTS

OF

THE BOOK ENTITLED "SUPERNATURAL RELIGION,"

BY

REV. JOHN KENNEDY, M.A., D.D.,

PROFESSOR OF APOLOGETIC THEOLOGY IN NEW COLLEGE, LONDON.

THE author of these volumes has girded himself for a great task—nothing less than to demonstrate that Divine Revelation is a "figment." But this task should not, according to his own showing, cost him much trouble, for Divine Revelation, he believes, is already in a "helpless position." "The results of scientific inquiry and of Biblical criticism have created wide-spread doubt regarding the most material part of Christianity, considered as a Divine revelation. The mass of intelligent men in England are halting between two opinions." And elsewhere things are even worse. Not, indeed, that all deniers or doubters of a Supernatural Revelation go far enough. They often make concessions which enervate their arguments. Ewald may eliminate the supernatural from all the miracles, both of the Old Testament and of the New. He may treat the miraculous birth of Jesus, and the miraculous events of the Crucifixion, as poetical imaginations. He may spiritualise the greater miracles ascribed to our Lord "until the physical basis is almost completely lost." The Resurrection of our Lord, he may regard as the creation of the pious longing and excited feeling of the disciples, and the Ascension as its natural sequel. But this is not enough. Ewald, whom our author describes as "one of the most profound scholars, but, at the same time, arbitrary critics of this time," is classed among those "who have not distinctly" "rejected the miraculous altogether," and who "either resort to every linguistic device to evade the difficulty, or betray, by their hesitation, the feebleness of their belief." Even Mr. John Stuart Mill vacillates in his treatment of the question of the possibility of miracles, and "weakens Hume's arguments by the introduction of reservations which have no cogency." "The time is (now) ripe for arriving at a definite conviction as to the character of Christianity." And "there is no lack of materials for a final decision." They are stored up in the books of the Tübingen Theologians; and it requires only a skilled hand to draw them forth, and present them before the eyes of English readers to determine the question of ages.

We have done our best to understand and weigh all that our author has said. We have read his reproductien of old arguments with the closest and most candid attention of which we are capable, and must confess that we have not been able to discover that he has made any breach in the bulwarks either of natural or revealed religion; for our author would take from us natural as well as revealed religion, in as much as he will not allow us to believe in a God whom one can worship or trust. We shall give our reasons for rejecting his conclusions as clearly and calmly as we can, and if we venture to animadvert in any instance strongly, we submit the justice of our animadversion to the judgment of those who have read the book.

The book is called an "Inquiry." And an "Inquiry," even in the hands of one who has already made up his mind, should be calm, judicial, and fair. The author of "Supernatural Religion," knows this well, and says that his "main object has been conscientiously and fully to state the facts of the case, to make no assertions the grounds for which are not clearly given, and, as far as possible, to place before the reader the materials from which a judgment may be intelligently formed regarding the important subject discussed." The promise is good; our readers will soon judge whether it is not belied by the performance. In the discussion of the claims of the books of the New Testament, the Gospels in particular, to be the writings of the Apostles of Jesus Christ, and their companions, materials from which a judgment may be formed, "*seem*" to be given. But they are given not in the spirit of a judge, but of a pleader, the validity of whose pleading cannot be known till his "neighbour cometh and searcheth him." In this instance our author's "neighbour" has "come" in the person of Professor Lightfoot of Cambridge, who, in the pages of the *Contemporary Review*, is "searching" him, and is exposing in detail, mistranslations which, if he is to be credited with "conscientiousness," can be explained only on the ground of defective scholarship, and assumptions and misstatements which can be explained only by referring them to the force of a strong, and we hope an unconscious, bias. We have no wish to weaken the arguments of an adversary by personal imputations of any kind. But our author has been so lavish of his imputations of "wilful" evasion, perverseness, and blindness, against honourable men who cannot see as he sees, that it is right that the tone and spirit of the book should be made known. Reviewers have for the most part taken him at his word, and given him credit for the fulness and fairness with which he credits himself. But Professor Lightfoot in the two articles which have already appeared, has said enough to show how partial and one-sided, as well as inconclusive, is much of his argumentation against the Apostolic origin of our gospels.

We must not pause to remark on the ambiguity of the expression, "An Inquiry into *the Reality of Divine Revelation*." The book is simply an attempt to prove that a "Divine Revelation" is *a priori* incredible; and that "the Gospels," in which the Christian church believes it has an original and faithful record of the life of our Lord Jesus Christ, came into existence after all the eye-witnesses of Christ's life had gone to their grave. On neither of these points has our author, notwithstanding all the learning of a certain kind which he undoubtedly possesses, said anything that is really new and important. But our readers will not fail to see that "an inquiry into the reality of Divine Revelation," or into the reality of the Divine Revelation which the Bible professes to contain, involves in it an inquiry into many things which this book ignores. And although there is an incidental indication of something to come, there is no indication that our author has any idea of the comprehensiveness of the question, whether the claims of the Bible to contain a "Divine Revelation" are "real" or not.

The primary title of the book—"Supernatural Religion"—suggested to us at first the remark that at least the Object of Religion must be "Supernatural." God is not a part of nature; He is above it, and its author. In which case the first question to be determined is, whether He is a God "after the image" of the Epicurean idea, who cannot or will not concern Himself with mundane affairs,—or whether He *is* an Actual Ruler of the universe He has made, and a very Father to the intelligent, but feeble and sorrowful race who people the earth. If a Ruler and a Father, the next question which naturally arises is, whether, in the language of John Howe, God is "conversable" with men, whether there is or may be any genuine "correspondence" between God and men, that which Christians usually speak of as "communion" with God; and whether, in order to this communion, God has made Himself and His will known by other means than the manifestation of Himself in His works. These are questions which, one would think, should not be foreclosed by *a priori* reasoning, but should be answered in the light of positive evidence. But advancing to Chapter Third, we find that the doctrine of a Personal God is an "assumption" which not only "cannot be proved," but is "totally excluded," by the study of the order of nature. So that the "God" of our Author is not "*Super*-natural." He is like Professor Tyndall's God, to be found *in* nature. So that the basis of the argument of the book, discovered incidentally in the course of its development, is an unavowed Pantheism.

It will make the course of our argument more clear, if we state that the book we are considering consists of Three Parts, under the heads of "Miracles," "The Synoptic Gospels," and "The Fourth Gospel." We shall divide the first part into two, and put the second and third into one; thus giving a better idea of the course of the argument. The first we shall call "FUNDAMENTAL," because in it the author lays the foundation on which he bases an absolute denial of miracles under any circumstances. The second, including Chapters IV., V., and VI., we shall call "TRANSITIONAL," because, in these chapters, the author, without insisting on the abstract incredibility of miracles (except when necessary occasionally to strengthen a weak argument), prepares the way for the destruction of the credibility of the Gospels, by a prejudgment, founded on the superstitiousness and ignorance of the age. The third, including discussions on the Gospels which occupy by far the larger portion of the book, we shall call "FINAL," because, to a certain extent, the other portions of the book are introductory to it; although it cannot escape notice that if the thesis of the first part can be established—the antecedent incredibility of miracles—we may save ourselves the trouble of further inquiry. For reasons which will be stated, we shall give our attention mainly to the first part.

PART FIRST.—FUNDAMENTAL.

We shall not attempt to follow "Supernatural Religion" in its criticism of Dr. Mozley, Dean Trench, Dean Mansel, Dr. Farrar, Dr.

Stoughton, and others. It is an easy thing to play off one author against another, and to discover a loose joint here and there in the best constructed armour. But no progress is made in our "inquiry" into the reality of the Supernatural, by turning Dean Mansel's metaphysics against his theology, or by proving that some of Dr. Mozley's positions are vulnerable.

Our author takes pains in his first chapter to show that "English Divines have clearly recognised and asserted the necessity of supernatural evidence to establish the reality of a Divine Revelation." This we admit and hold. But not in the absolute form in which he would thrust it upon us. We do not admit that "the peculiarities of the Revelation which miracles are to authenticate cannot have any weight." And we shall show by-and-bye that we are not reasoning in a circle, when we take these peculiarities, or moral considerations in general, into account. At this point it is enough to say that we regard Christianity as in its very essence Supernatural—not so much a system of supernatural truths as a series of supernatural facts. We are not of those who, in the language of our author, "would throw to the pursuing wolves of doubt and unbelief, scrap by scrap, the very doctrines which constitute the claims of Christianity to be regarded as a Divine Revelation at all." The Incarnation, the Atonement, the Resurrection, the Ascension, of our Lord, are not, in our judgment, accretions to the most Primitive Christianity, but of its essence. And with Dr. Thomas Arnold we believe that "what we call miracles were but the natural accompaniments" of such a Revelation; "accompaniments the absence of which would have been far more wonderful than their presence."

DEFINITION OF A MIRACLE.

But what is a miracle? our author demands to know. And because various definitions have been given by believers in the Supernatural, he thinks he has nothing to do but to set them the one against the other, in order to set them all aside, and to allow him to give his own definition, or description rather, and declare them to be "opposed to the laws of nature"; or, in the language of Hume, to be "violations of the laws of nature." And yet, with all his insistence on this matter of definition, the only definition he gives himself of a "law of nature" is the slip-shod one which we find in a foot-note. "Throughout this argument we use the term 'law' in its popular sense as representing the series of phenomena to which reference is made" (Vol. I. 38). It might be enough for us to say, that when he will give us a definition of a "law of nature" that shall contain the truth, the whole truth, and nothing but the truth, we shall have no difficulty in defining the relation of a miracle to the laws of nature. For the present we insist that the "Supernatural" is, as the word indicates, not that which is contrary to nature, or a violation of nature, but as Dean Trench puts it, that which is *above* nature, or *beyond* nature. It is something out of the range of the action of natural law, and cannot, therefore, be said to be opposed to it. Both the natural and the Supernatural are modes of Divine action. But to us, on our side of things, or from our point of view, they are different modes. Take, for example, the production of food. The difference between the manner in which the harvest field, by means of spring and summer and autumn, produces food for thousands, and the manner in which the Christian story says it was produced on a memorable occasion on the eastern shore of the Sea of Galilee, is not that the one was gradual and the other instantaneous. The processes which we trace in the former have nothing to do with the latter. No amount of time, with tillage and rain and sunshine, could make loaves to germinate and grow into a larger quantity. The difference must be held to be more than a difference in degree or in mode. If we call the one natural, we must call the other supernatural. Even if we suppose that there were means employed in the latter as in the former, we cannot call them natural means, means traceable among the ordinary laws of nature. They must have been of a kind known to God alone. And the supposition of a possible existence of such means, occult and undiscoverable, will not justify us in confounding the natural and the Supernatural. The means themselves, under this supposition, are as supernatural as the end produced.

In a miracle, then, we say that the power of God produces an effect, or result, or event, otherwise than as effects, results, and events, are produced in the course of nature.

ANTECEDENT INCREDIBILITY.

"Incredible!" is the answer which our author, and others of his class, give to the averment that effects and results have ever been thus produced. In every variety of language, in the beginning and end of his book, the author of "Supernatural Religion" assures us, in almost passionate terms, that a miracle is inconceivable, incredible! He might as well have added "Impossible." The incredibility of miracles can be maintained only on the ground of their impossibility. And all reasoners on the subject, Mr. Stuart Mill and others, use the words freely as interchangeable. Now we might have expected that men who are always telling us that we can form no conception of God, would reflect that possibly the working of miracles, the producing of effects otherwise than in connection with the laws of nature, may be among the things unknown of God. But they speak rather as if they had measured the whole length and breadth of the Divine nature, had discovered all about God, and were in a position to declare, with prophetic certainty, that God cannot and will not, under any circumstances, work otherwise than in connection with natural law. To make good their right to speak thus, they must produce supernatural credentials; they must work a miracle to prove that no miracle can be wrought!

Our author does not favour us with any definition of "impossibility"; but Mr. Mill has done so. To the definition that an impossibility is "that which there exists in the world no cause adequate to produce," he objects only that it does not take in such impossibilities, as these—that two and two should make five; that two straight lines should inclose a space; or that anything should begin to exist without a cause. And the definition which he thinks will include all varieties of impossibilities is this: "an impossibility is that, the truth of which would conflict with a complete induction, that is, with the most conclusive evidence which we possess of universal truth." (*Logic II*, 112, *Eighth Edition*). Without discussing the propriety of so widening the definition as to include impossibilities which are only self-contradictions, such as that two and two should make five, it is evident that in the sphere of things of which we are now speaking, Mr. Mill would accept the definition that an impossibility is "that which there exists in the world no cause adequate to produce." For he adds, "As to the reputed impossibilities which rest on no other grounds than our ignorance of any cause capable of producing the supposed effects, very few of them are certainly impossible, or permanently incredible." "In order that any alleged fact should be contradictory to a law of causation," Mr. Mill says, "the allegation must be, not simply that the cause existed without being followed by the effect, for that would be no uncommon occurrence; but that this happened in the absence of any adequate counteracting cause. Now, in the case of an alleged miracle, the assertion is the exact opposite of this. It is that the effect was defeated, not in the absence, but in consequence, of a counteracting cause, namely, a direct interposition of an act of the will of some being who has power over nature; and in particular of a Being, whose will, being assumed to have endowed all the causes with the powers by which they produce their effects, may well be supposed able to counteract them. A miracle (as was justly remarked by Dr. T. Brown) is no contradiction to the law of cause and effect; it is a new effect, supposed to be produced by the introduction of a new cause. Of the adequacy of that cause, if present, there can be no doubt; and the only antecedent improbability which can be ascribed to a miracle, is the improbability that any such cause existed" (*Logic II.*, 167-8).

We need no other defence of the possibility or credibility of a miracle. True, Mr. Mill says that of any event or effect which seems to be miraculous, there is "another possible hypothesis, that of its being the result of some unknown natural cause." But in many of our Bible miracles there is no room for such an hypothesis. It would be an imposition on our reason, to imagine any unknown natural cause capable of restoring Lazarus or our Lord to life. And where the imagination would not be so violent, the means supposed to be used would be, as we have seen, as *super*-natural as the power which used them.

Mr. Mill says, likewise, "that no evidence can prove a miracle to any one who did not previously believe the existence of a being or beings with supernatural power." Without sifting the absolute correctness of this assertion, its converse is true—that no one can logically deny the possibility of a miracle, unless he denies the existence of a being or beings with supernatural powers. This is old ground, and ground from which nothing can drive us. But our author, with a strange obliquity—intellectual, we shall hope—cannot state it fairly. "Paley's argument (he says) culminates in a short statement. In a word, once believe that there is a God (*i.e.*, a personal God working miracles) 'and miracles are not incredible.'" The gloss enclosed within parenthesis is an absurdity of which Paley was not guilty, and of which no sane man would be guilty. To assume "a personal God working miracles," would be to assume not the possibility or credibility of miracles, but their actuality. All that Paley assumes is the existence of a personal God. And his argument is, "in a word, once believe that there is a God,"—by which undoubtedly he means a "personal God"—"and miracles are not incredible." That is, their possibility can be denied only on the ground of Atheism or at best of Pantheism.

PERSONALITY OF GOD DENIED.

This carries us forward to another stage of our author's argument. The doctrine of a Personal God is "an assumption which cannot be proved, and must be totally excluded."

Now the man who holds this, must not shrink from the consequences of his judgment. An "Impersonal" God has no self-consciousness, can exercise no volition, possesses no intelligence, is capable neither of approving nor of disapproving, never consciously does anything, and never can. In short, we do not know of any attribute that can possibly be ascribed to—we were going to say, to him; but we cannot think of such a God as an existence at all, and can almost as little use the pronoun *it* as the pronoun *him*. Most certain it is, that if for convenience' sake we speak of the God of Pantheism as a being, it is a being whom we cannot love or worship, for he has no attributes that can be the object of either. Prayer to such a being would be no better than "an apostrophe to woods and wilds and waters; a moan cast forth into the viewless winds, or a bootless behest expended on a passing cloud; a plaintive cry directed to an empty echo that can send back nothing but another cry." Strauss, indeed, demanded for his "universum" "the same piety which the devotee of the old style demanded for his God." But it cannot be rendered. Whatever form of Pantheism you adopt, material, organic, mystical, or ideal, the root idea, "God is the universe and the universe is God," remains. And you cannot worship the universe, you cannot pray to the universe. It has neither eye to pity, nor hand to help. Pantheism is capable of

worship only when the "all" is disintegrated into its parts, and then it becomes Polytheism. Portions of that "all" become endowed with an imaginary personality, and are worshipped or loved or feared, because they are supposed to be capable of consciously conferring good or inflicting evil. It is thus that Hindooism, which is fundamentally Pantheistic, has become practically and intensely Polytheistic.

Our author, cannot be ignorant of the conclusions which German Pantheists have boldly avowed. All things that exist, including man and all his doings, are but manifestations of the activity of that "All" which is God. Freedom of the will is a phantom. All things and all persons are ruled by the iron sceptre of fate. Nero is as much a phenomenal manifestation of God as St. John. The wicked are only a form of his self-manifestation; sin is only a form of his activity. There are speculatists in the land from which our author has mainly derived his weapons of offence against Christanity, who do not shrink from this avowal. God is everything; and if there be a Satan, God is Satan; and evil is as properly deified as good.

With metaphysical questions as to what constitutes "Personality" it is not necessary that we should deal. Enough for our present purpose to quote a few words from Dr. Manning of Boston and Andover, U.S.: "The seat of personality is in the will. It is not bound up with the idea of a given amount of being, whether less or more; but is essential to the idea of freedom, liberty, independent choice. There can be no personality in the material world; for that is without the determining power, it is the realm of fate. According to the Pantheist, there cannot [logically] be personality anywhere, for he lifts the iron sceptre of necessity over all things. But we know that we are free; nothing can uproot this conviction, or stand against it. In the freedom thus vouched for is the citadel of our personality, of all personality. To affirm that God is impersonal, is therefore to degrade him below man; is to teach that he can never have the sublime sense of liberty which we all have; is to affirm that he must come out of the sphere of the infinite, and be as one of his finite creatures, in order to feel that he has the power of doing as he will. It is not the personality of God but of man, that is imperfect. God's being is not limited. Hence He is immeasurably above us, in all that goes to constitute him a person. He is infinite in his being, and therefore as a person he is absolutely perfect" (*Half-Truths and the Truth, pp.*, 172, 3).

To say then that the assumption of a personal God "cannot be proved" and must be "totally excluded," is to say, that the assumption of conscious will and intelligence having to do with the origination and government of the universe, cannot be proved and must be excluded. But we maintain that if anything touching the Divine can be inferred from the universe, or proved by it, it is the Personality of the Divine. The mutual adjustments and innumerable adaptations of nature are inexplicable, without the supposition of an originating intelligence. Modern scientists who look askance on the old argument from Design, at least in its popular form, argue that all forces must be traced ultimately to will-force. Our religious instincts, common to the most civilised and the most barbarous, find their only explanation in the existence of a conscious object to which they may address reverence and trust. Even moral science, fluctuating and uncertain as it seems, returns, in spite of all deflecting influences, to its proper centre in the doctrine of an essential difference between right and wrong, and then directs the eye to a great Judge and Ruler. Were we discussing Mr. Matthew Arnold's form of Pantheism, it would be easy to show that the evidence which proves that there is a "power which makes for righteousness," proves that it is a personal power. The sense of responsibility of which we are conscious, is not an abstraction, a thought which we project from our own minds, a thought-process, a spiritual non-entity; it looks to a person, the author of the law, whose authority we feel, the Judge to whom account shall be rendered. The faith, variously begotten within us, that there is an enduring "power that makes for righteousness," is not faith in a blind, unthinking, unknowing, unknown, unknowable, something; it is faith in very God Himself, who hath implanted the sense of righteousness within us, who watches over righteousness when it is most oppressed, and who will finally adjudicate between good and evil.

Thus, so far is it from being true that the doctrine of a Personal God, Intelligent Creator, and moral Governor of the World, is not verifiable, not capable of proof, it is actually verified by many processes of argument which all converge on the same glorious conclusion. So far from being "totally excluded" by the course of nature, without it the course of nature is unaccountable and unintelligible. From the outermost regions of space, and the innermost recesses of consciousness, there come voices which proclaim the God in whose will the universe originated, and by whose will it is ruled—the Father of Spirits, our Father and our God. And when the notion of an indefinite, impersonal, "*not ourselves*," shall have passed away, like the baseless fabric of a vision, the old, old Truth of Him who was, and is, and is to come, shall stand as a changeless and majestic rock, the stay and refuge of the whole creation.

CHARGE OF ANTHROPOMORPHISM.

But this is *Anthropomorphism*, we are told. And pages are expended to re-iterate the assertion, and make it as offensive as possible. Xenophanes is once more placed under contribution. No matter that the old satire is threadbare; it is too good to be thrown aside. The point of it is simply this, that if oxen or lions could think in man's fashion, each would endow the Divine nature with its own form: "Then would horses depict gods like horses, and oxen like oxen." "This profane observation," we are informed, the ancient sage "illustrates by pointing out that the Ethiopians represent their deities as black, with flat noses, while the Thracians make them blue-eyed, with ruddy complexions." Theodore Parker and Herbert Spencer have availed themselves of the irony of the old Greek, and we are not surprised that Professor Tyndall should use our author's translation of it as a motto to his "Address."

Now, as a protest against "the base anthropomorphic mythologies of Homer and Hesiod," the satire of the sage of Colophon may be allowed to stand. But, as against either Natural Theologians or Biblical Theologians, it has no force. Replying to Mr. Spencer's version of it, a writer in the *New Englander* (January, 1872) says: "If the Theologians taught that God had legs and arms, parts and passions, this satire might have some point; but since they expressly forbid such an assumption, it is difficult to tell where the force of the 'grotesque supposition' lies."

In connection with this subject, our author makes an assertion, which we must be excused if we call it audacious. "The Jewish idea of God was equally anthropomorphic," he says, "with that of the Ethiopians and Thracians which we have quoted, and those to be found in the "base mythologies" of Homer and Hesiod! We ask, was not "the Jewish idea of God" a protest against the "base" conceptions of God which filled the world? Was not one of the fundamental laws of Judaism this—"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath"? Was not this law enforced by the solemn words—"Take ye good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of fire"? And was it not a chief function of the prophets to protest against all conformity to the "base" corruptions of the nations around, as a sin against the very "name" and nature of the true God? If our author does not know all this, he "has need to learn which be the first principles of the oracles of God." If he does know it, how dares he confound the Jewish idea of God with that of the Ethiopians who represented their deities as black, and that of the Thracians who gave to theirs ruddy complexions? The levity with which he treats this sacred theme is seen in his indulgence in a feeble hit at the Jewish character in the very next sentence—"Their (the Jews') highest conception was certainly that which least resembled themselves, and which described the Almighty as 'without variableness or shadow of turning,' and as giving a law to the universe which cannot be broken (Ps. cxlviii.)" Passing by the fact that the words quoted are to be found not in a Jewish, but in a Christian book (was our author conscious of this?), and accepting them as containing the Jewish as well as the Christian conception of God, it is evident that the anthropomorphism of the Old Testament was associated with such ideas of God, as reduced all references to the Divine hands and eyes, and feet, to figures, and as should have sufficed, and did suffice, to prevent the Jews from transferring to their notion of God any human passion or affection which partook of imperfection, or sin. "Thou thoughtest that I was altogether such an one as thyself" (Ps. l. 21) was not the correction of an intellectual misconception, but a rebuke of men who acted practically as if God would not care to punish their wickednesses.

We must be excused dwelling somewhat on this point. It is of extreme importance. Our author considers the idea of personality as anthropomorphic, that is as transferring to the nature of God that which belongs only to the nature of man. Professor Tyndall considers the idea of a power working with conscious intelligence towards the production of the various existences of nature, as anthropomorphic. He contrasts "the method of nature" with the "technic of a manlike artificer;" he rejects "the notion of creative power acting in the human fashion;" and describes the common theistic theory as that of "a detached Creator, working more or less after the manner of men." To ascribe creation, then, to a conscious will and intelligence, is to speak of it after the manner of men; it is that awful thing, anthropomorphism. Creation has been developed unconsciously from an unconscious source, which, in our helpless ignorance, we are to call "the womb of nature."

Let us see where this lands us. We must have a God. Absolute Atheism is repudiated. Prof. Tyndall recognises "an immoveable basis of religious sentiment in the nature of man." But the object of this sentiment must in no sense partake of the nature of man. That would be anthropomorphism. Whereunto then shall we liken the God we are in search of? Rejecting the domain of consciousness, and will, and intelligence, as supplying no likeness of God, we must explore the domain of matter and force, and peradventure we shall find it there. But if we do, it will partake in some way of the nature of matter and force. And the end is that, instead of rising to a higher conception of God, we sink to a lower. Forbidden to find any notion of God in the spiritual nature of man, we must be content to find it in unspiritual and unintelligent matter.

Shut up to this conclusion, we are quite prepared to adopt the motto which Professor Tyndall borrows from Lord Bacon:—"It were better to have no opinion of God at all, than such an opinion as is unworthy of Him; for the one is unbelief, the other is comtumely."

We fall back on the old way as truer, more rational, more worthy of God. "Forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone" (Acts xvii. 29), or any other form or species of matter. If we are God's children, we are like God and God is like us. This is the anthropomorphism of nature as well as of the Bible. The foundation of the anthropomorphism of Scripture, is in the historical statement

that God made man in His own image. And this, as a fact of nature, is the foundation of the rational anthropomorphism without which all ideas of God become shadowy and unreal.

Dr. Carpenter, who would not choose to be numbered with the "orthodox," recognises that truth of nature which is implied in, or underlies, anthropomorphism. He speaks of Pantheism and Anthropomorphism as "the two extremes towards one or other of which most of the current notions regarding God may be said to tend," and says of anthropomorphism that "even the lowest form of any such conception, embodies a great truth, this namely, that *It represents the Deity as a person; that is, as possessed of that intelligent volition, which we recognise in ourselves as the source of the power we determinately exert through our bodily organism, upon the world around; and it invests Him also with those moral attributes which place Him in sympathethic relation with his sentient creatures*" ("Contemporary Review," October, 1872, p. 762.) This idea of the personality of God, of which our author thinks it sufficient condemnation that it is in some sense anthropomorphic, does not, as alleged, "dwarf the Supreme Being." It is the idea of Impersonality that dwarfs Him; yea, rather, that kills Him.

We maintain, with Mr. Isaac Taylor, "that, not less in relation to the most highly cultured minds than to the most rude,—not less to minds disciplined in abstract thought, than to such as are unused to generalisation of any kind—the Hebrew Scriptures in their metaphoric style and their poetic diction, are the fittest medium for conveying, what it is their purpose to convey, concerning the Divine nature, and concerning this Spiritual life, and concerning the correspondence of man, the finite, with God, the Infinite. It has always been true and is still, "that the Hebrew writers stand possessed of an unrivalled prerogative as the teachers—not merely of monotheism, but *of the spirit-stirring belief of God*—as near to man by the nearness or homogeneousness of the moral consciousness. Near to us is He, not only because in Him we live and move and have our being, but because He—Infinite in power and intelligence—is in so true a sense one with us, that the unabated terms of human emotion are a proper and genuine medium of intercourse between Him and ourselves."—(*Hebrew Poetry*, p. 2).

We dwell on this point because it really involves the essence of the question at issue between us and the author of "Supernatural Religion." The possibility or credibility of a miracle is conditioned on the personality of God. The assumption of such personality, he says must be "totally excluded." The conception of God as personal, it is further contended, is Anthropomorphic. Now we are quite prepared to admit all the necessary or legitimate consequences of this contention. Will our author accept all the necessary and legitimate consequences of his belief in an impersonal God, a God without "intelligent volition," who, to use Mr. Matthew Arnold's words, "neither thinks nor loves"? To the common understanding, indeed to any understanding, it is difficult to explain wherein such a God differs from "no God." Most certain it is that this abstraction can never say "I," and can never be addressed as "Thou." It may prevent speculative thinkers from consciously plunging into the gulf of Atheism, but it can do no more.

HUME'S ARGUMENT.

We cannot afford space to discuss our author's attempt to rehabilitate Hume's argument against the credibility of miracles, and to save it from the element of weakness which he thinks Mr. Mill has introduced into it. Nor is it necessary. Nothing can save it from the charge of its being essentially a *petitio principii*. To multitudes, not of the credulous and superstitious, but of the most intelligent thinkers, miracles are not only credible but actually credited. It is rather too much to talk of their "incredibility," in the face of the fact that the greatest names in every department of knowledge, in all the Christian centuries, are the names of men who have actually received them as historic facts. Even men whose special study has been history, and whose principles of historic evidence have destroyed the historic credibility of much that was commonly accepted in the world—Niebuhr, for example,—have received "the historical facts in Christ's life, with all their miracles, as equally authentic with any event recorded in history." "Moreover," wrote Niebuhr in 1818, "a Christianity after the fashion of the modern philosophers and Pantheists, without a personal God, without immortality, without human individuality, without historical faith, is no Christianity at all to me; though it may be a very intellectual, very ingenious philosophy. I have often said that I do not know what to do with a metaphysical God, and that I will have none but the God of the Bible, who is heart to heart with us." The "incredibility" on which our author and men like him insist, is then but the creation of their own minds, as much an abstraction, without concrete reality, as their idea of God.

SUPPOSED BEARING OF THE PROGRESS OF SCIENCE ON THE CREDIBILITY OF MIRACLES.

There is a fallacy connected with this subject which pervades sceptical writings,—namely, that the difficulty in the way of accepting miracles is increased, and increasing, by the progress of modern science. By-and-bye, we are taught to believe, the difficulty will be altogether insuperable. And in the course of a few years, no one with any wit will be found capable of faith in the old-world stories which are found in the Bible. If it be so, it is time we took heed to our ways. But let us look into the matter. What is the real difficulty in the way of believing in a miracle?

It is our faith in what is called the constancy of nature. The same antecedents, we believe, are always followed by the same consequents. Than this law there is not a more unfailing or universal characteristic of nature. Whether our faith in it is a deduction of reason from the general experience of mankind, or is, as Dr. Chalmers used to argue, "an immediate and resistless principle of belief in the human constitution," matters nothing at present. The fact is admitted. And in our daily life we act on the faith of it.

Now is this fact rendered in anywise more certain, or is our faith in it in anywise increased, by the progress of science? For if it is not, the difficulty which it creates in the way of believing in miraculous occurrences is in no wise increased. The constancy of nature, we maintain, was as certain a thing in the days of Moses as it is now, and was as certainly believed in. Men believed as firmly then as they do now, that fire burns and water drowns. They had no more doubt when they lay down to rest, that the sun would rise at its appointed time, than we have. When they ploughed their fields they knew that the seed they sowed would produce unfailingly "after its kind"—that thorns could not bear figs, nor thistles grapes. The holy books which contained records of miraculous occurrences, taught them at the same time that this constancy of nature is itself the ordinance of God. And when the modern scientific age dawned, it found men already believers in it. And from that day until now their faith has been the same. The astronomer of to-day does not believe in it more implicitly than did Sir William Herschell, and Sir William Herschell's faith in it was not stronger than Sir Isaac Newton's, and Sir Isaac Newton's was not stronger than that of Copernicus; and, we venture to add, the faith of Copernicus in the constancy of nature, as seen in the starry heavens, was not stronger than that of the old Chaldeans—when they gazed with wonder on "Arcturus and Orion and Pleiades" (Job ix. 9). True, as Mr. Mill says, the law which regulates comets and eclipses was not known, and these phenomena may have been popularly regarded as signs and omens of human fortune. But faith in the constancy of natural laws was undoubting, notwithstanding. And the Hebrews were taught by their prophets to regard the fixedness and invariableness of the "ordinances," of both the heavens and the earth, as the sign and pledge of the unchangeableness of the love and care of their God (Jeremiah xxxi. 35, 36.).

It is a great mistake, then, to imagine that this faith in the constancy of nature depends on the progress of science. We are indebted to science for an immense extension of the area of our knowledge, and for a better understanding of what is already known. And what remains of possible progress in the future, may far exceed the past. But if the future shall be as the past, its only effect will be to deepen our conviction of the unity of the creation; and, inferentially, of the unity of mind, and of intelligent design, in which the relation of its parts originated and by which they are ruled. This will increase our awe and wonder, when we contemplate the vast whole. But our conviction of the constancy of nature is already so established, that it can scarcely be said to be capable of confirmation and increase. The difficulty, whatever it be, which it creates in the way of faith in miraculous occurrences, continues to be just what it was, and nothing more.

Now how was this difficulty met and overcome before the days of science, and when science was still young? Not, assuredly, by supposing that nature is so ill and imperfectly constructed as to need occasional and arbitrary supernatural interventions to repair it, or to keep it in order. Anti-supernaturalists persist in thus misrepresenting the opinions they oppose. Thus the author of the book before us speaks of faith in supernatural occurrences as if it involved, "the idea of an order of nature so imperfect as to require or permit repeated interference," and "the supposition of arbitrary suspensions of law." He ought to know better. No believer in the supernatural imagines that God works miracles "arbitrarily," or to repair the defects of nature. It is not by any such "supposition" that we overcome the difficulty which the constancy of nature interposes to our faith in miracles.

The difficulty is overcome, first of all, by what we regard as positive and sufficient evidence that miracles have actually taken place. Whether they have or have not, is a historic question, and should be answered simply according to the principles of historic evidence. We demand that the reality of the miracles of the Bible be determined by the evidence which supports them; without any *a priori* prejudice, except to this extent, that being extraordinary, it is quite lawful to exact more evidence than we should require for ordinary events.

The difficulty is further overcome, when we associate the miracles in which we believe with the great moral purposes of the Divine dispensation with which they are connected. We have nothing to do, be it remembered, with "the Mythologies of Homer and Hesiod," nor are the miracles in which we believe casual and isolated facts, or alleged facts, occurring arbitrarily here and there in the world. They all belong to what claims to be a continuous purpose of Redemption, incarnated, so to speak, in human history, revealed in progressive stages, and consummated in the life, death, and resurrection of Jesus Christ. Unbelievers may disallow this claim. But if they would judge of Bible miracles aright, they must judge of them in connection with it. Connecting them, as we do, with the spiritual history to which they belong, all *a priori* prejudice against them melts away, and we feel, with Dr. Thomas Arnold, that their absence would be far more wonderful than their presence.

The progress of science, we have seen, does not increase the difficulty. We have now to ask whether it affects in any way the reasons which thus outweigh the difficulty. This it can do only by impairing the historic evidence on which we accept the Bible miracles as facts, or by de-

monstrating that mankind need no such Redemption as these miracles presuppose. Our conviction is that hitherto it has done neither, that it has shown no sign even of an incipient capacity to do either, and that no imaginable progress in the scientific knowledge of the material universe, and of its relations to man, can ever supersede the necessity of that spiritual deliverance which is the avowed aim of Christianity. Of the latter of these averments we may have something further to say. Of the former we need only say, that the remoteness of the age of the Christian story cannot in any way affect its certainty; facts lose none of their certainty by the lapse of time. The landing of Julius Cæsar on the coast of Kent, more than nineteen hundred years ago, is not less certain to-day than it was when Cæsar's own account of his wars was given to the world; and if England should be a nation for another thousand years, the certainty of this and of other events in its history will in no wise be diminished. The certainty of the story of Christ is not less now than it was when Paul preached it to Greek and Roman in the first century; and when the twentieth century shall come, or the twenty-fifth, or the thirtieth, time will have thrown no doubt upon it. The books which have brought it down to us, and the institutions originating in its facts, which have given it a continuous visible body from the beginning until now, will render the same service, unimpaired by age, to the generations that shall follow us. The events which constitute the substance of Christianity, could from their very nature, take place only once in time—one Incarnation, one Sacrifice, one Redemption—and it were strange, indeed, on the supposition of their being true and real, if means could not be found to make them as certain to the remotest age as well as to the earliest.

THE ALLEGED DUAL CHARACTER OF MIRACLES.

We must now consider an argument which our author puts in the very forefront of his book, and which he reproduces in its last pages—by which he imagines he places the believer in the supernatural evidence of a supernatural revelation, in a dilemma from which there is no escape. It is purely an *argumentum ad hominem Christianum*, and is urged with all the one-sidedness of a pleader who is more intent on victory than on truth. Christian writers are quoted, one after another, to show that the Christian belief is, that a Divine Revelation cannot be substantiated without miracles. And then we are told that, according to the authoritative books of the Christian faith, old and new, miracles may have a Satanic origin as well as a Divine, may be wrought, in fact, "to attest what is false as well as to accredit what is true" (I. 2). The obvious deduction from which is that "the source and purpose of supernatural phenomena must always be exceedingly uncertain," and their "evidential value" is thus made of none effect. (Vol. I., 13; II., 478).

We pass by the misinterpretations of Scripture, by which our author is led boldly to aver that God himself is represented as performing false miracles, and "exerting his almighty power to deceive," and confine ourselves to the substance of the difficulty—a difficulty which we are not afraid to put in the most pointed form. (1) "Moral truths," it is alleged, "require no miraculous evidence. They can secure acceptance by their own merits alone." (2) Supernatural truths do not appeal to reason, or the moral nature in man. (3) Supernatural truths cannot, therefore, be attested without miracles But (4) miracles may be either Satanic or Divine; and, therefore, (5) the evidence of "supposed supernatural phenomena" can possess "no potentiality."

The general truth of the first of these averments may be admitted. The Bible uniformly appeals to the "moral nature" in man; and says in effect, "Why even of yourselves judge ye not what is right?" And yet we can imagine circumstances in which God might be pleased to teach moral truth, and enforce moral duty, by a special Revelation. According to our author himself, the "two fundamental principles" of the "ethics" of Jesus Christ, were "love to God and love to man." Now we can imagine men so sunk in ungodliness and selfishness as to have lost all idea of either duty, and needing a voice from heaven to recall them out of their low moral estate.

The second of our author's postulates we utterly deny. The supernatural truths of Christianity *do* appeal to our reason and moral nature. "What reply," our author asks triumphantly, "can reason give to any appeal to it, regarding the doctrine of the Trinity or of the Incarnation"—doctrines "which reason can neither discover or comprehend"? We answer that these doctrines cannot be separated from the great Remedial or Redemptive scheme to which they belong; and that this scheme, including these doctrines, does appeal to reason as most reasonable, and to our moral nature as meeting the terrible necessities of our condition in a manner which only Divine wisdom and mercy could have conceived. You may isolate the doctrine of the Trinity, and state it scholastically as an abstract definition of the Divine Nature, and awaken no response from the reason, because it is confessedly above reason, and no response from the heart, because, so stated, there is no point at which the definition and the heart can meet. But put it where the Bible puts it, in the great purpose of Redemption, and it becomes at once vital and influential. The history of the propagation of Christianity in our own times is full of evidence that it is not the "ethics" of our faith, but its Redeeming Love, that first touches the heart, and awakens the moral sensibilities even of the lowest of our race.

It is historically untrue that "whatever beneficial effect has been produced by Christianity has been solely attributable to its morality." And it is beside the mark to maintain that "supernatural dogmas have no virtue in themselves." The assertion that "wherever, as in the Eastern Church, dogmatic theology has been dominant, civilisation has declined," derives its only force from the ambiguity of the phrase "dogmatic theology," and from what is concealed from view in the word "dominant." Our author may attribute to "ecclesiastical Christianity" what he pleases, unless he includes in the phrase, as he often seems to do, "Apostolic" Christianity. But the fact remains that it was the "supernatural" message which Paul, as the "Ambassador" of the Heavenly King, preached at Corinth, that turned so many of its morally-loathsome citizens to a pure life. And the same message produces the same results to-day. So that we maintain the very opposite of the postulate laid down by our author; and hold that the supernatural truths of Christianity *do* appeal to our reason and our moral nature.

But not only so. "Supernatural truths," even when attested by miracles, may be so associated with moral truths and moral facts, as to acquire additional force from the association. It is so, beyond all question, in the instance of the supernatural truths of Christianity. They are associated with a moral teaching which, according to our author himself, is "the perfect development of natural morality," so perfect that it may be regarded as "final"; and, to say the least, with a singularly noble and beautiful character, described by our author as one of "unparalleled purity and elevation." "Supernatural truths" addressed to men by such a teacher, and in connection with moral truths of the loftiest order, might still need the attestation of miracles for their implicit acceptance. But every one must feel that if the miracles attested the truths, the truths commended the miracles. So that, rightly understood, the aphorism of Pascal is not a mere reasoning in a circle:—"Doctrines must be judged by miracles; miracles must be judged by doctrines." That is, they are mutually corroborative and confirmatory, or the reverse.

It is with certain limitations, then, that we accept the third point in our author's argument,—that supernatural truths, or, in other words, a Divine Revelation, cannot be substantiated without miracles. This he finds the common teaching of Christian writers, and he thinks it likewise the doctrine of the Bible. But he would separate the doctrine from all qualifying and explanatory limitations. "The patriarchs," he says, "and the people of Israel generally are represented as demanding a 'sign' of the reality of a communication said to come from God, without which, we are led to suppose, they not only would not have believed, but would have been justified in disbelieving, that the message actually came from him." Gideon and Hezekiah (Judges vi. 17; 2 Kings xx. 8,) are quoted in proof; and our author adds, "It is, however, unnecessary to refer to instances, for it may be affirmed that upon all occasions miraculous evidence of an alleged divine mission is stated to have been required and accorded." The incorrectness of this appeal to Scripture would justify us in ascribing to its author, either culpable ignorance or culpable carelessness. There is not one instance on record, in which "the patriarchs" demanded a "sign" of the reality of the communications which came to them from God! Abraham asked no sign, at least we are not told that he did, when he was commanded to get out of his country and from his kindred, and received the promise that in him should all the families of the earth be blessed. There is no mention of a "sign" either "required" or "accorded," when Noah was divinely warned of the coming flood, and instructed to build an ark to save himself and his family. How Abraham and Noah were assured that the voice they obeyed was the voice of God, and not of their own imagination, we are not informed. But the Bible tells us of no "signs." Even "the people of Israel" did not "generally" demand "signs" from the prophets who spoke to them in the name of the Lord. For the most part the reality of the Divine communications was attested by their conformity to the law already given, by the consciences of the people, and by the spirit in which prophets spoke; although sometimes peculiar circumstances and specific threatenings rendered "signs" necessary. John the Baptist, we are expressly told, "did no miracle." And we are not aware that he received any "sign," even for his own satisfaction, except in the circumstances of his birth, of which he was no doubt fully informed. His ministry, although supernatural in its origin and authority, needed no miracle. It was an appeal to the consciences of the people, founded on Divine laws, and threatenings, and promises, with which they were already familiar.

But there are "missions" which we not only admit but maintain, need miraculous signs for their attestation. That of Moses, when commanded to go and bring Israel out of Egyt, was one of them. The feeling which he expressed when he said, "They will say, the Lord hath not appeared to thee" (Exod. iv. 1), was natural and rational. Moses knew human nature, and he knew the Israelitish nature in particular, debased and depressed by long years of cruel bondage. Let him go to them as a patriot burning to deliver them from their bondage, let him by his eloquence light the fire of freedom in their bosoms, and kindle a flame that shall melt their chains. In such a character let him do what he can for the emancipation of his brethren. It will be for them to reckon the chances of success in an attempt to throw off the yoke of Egypt, and to say whether they will risk all, life itself, in one great effort to be free. Moses can only use argument and persuasion, like other patriotic deliverers, and trust in the blessing of the God of judgment for a successful issue. But it is not in the character of a patriot, self-moved, or even God-moved, that he is about to return to his brethren. He is going to tell them in the name of the God of their Fathers that the hour of their deliverance is come, that Jehovah has appeared to him in a most mysterious way,

has expressed his deep compassion for his people, and has charged him to go and stand before the tyrant who oppressed them, and demand of him, under pain of Divine judgment, to release his bondsmen. And in these circumstances Israel *must* arise and prepare, in the face of all difficulties, to march forth to freedom. It is not an open question which they may debate with one another and with Moses, whether success is possible or probable, and whether it will be wise of them to incur the fearful hazard of showing signs of restlessness and dissatisfaction. They must arise and depart that they may serve the God of their fathers.

But how shall they be satisfied that the message and pretensions of Moses are genuine? and that he is neither deceiving nor deceived?

I may stand up in the face of all London, and say, "Repent of your sins, and if ye repent not ye shall perish." And London has already sufficient knowledge and conscience to justify me in demanding repentance, without calling on me to work any miracle. But if I enforce my call to repentance by saying,—"The God of Heaven has appeared to me in a vision of the night, and commanded me to say to London—You have sunk into worldliness and idolatry, and, so long as you hold by your ships and warehouses and workshops, you will be worldly and idolatrous still, you must prepare to leave them and go forth to the most desert regions your country possesses: the trumpet of God shall sound on a certain day, and when you hear the sound of the trumpet, let every man, woman and child, howsoever employed, arise and go forth for ever from the scenes and occupations of their present life, to receive a new law from God, and to serve him where He shall please to determine,—this message contains no *internal* evidence of its being from God; it goes far beyond what the universal conscience can recognise as Divine, and beyond what previous knowledge, whether acquired from revelation or otherwise, would lead the people of London to accept as plainly from God: and the people would have a right to ask "What sign showest thou?" And if no sign should be given, they would be very fools to forsake their homes and follow me into the wilderness.

This will help us to appreciate the circumstances in which Moses was returning to Egypt, and the necessities of his position. He needed no miracle to call the people to repentance. But he did to justify him in demanding that they should receive him as having come from the very presence of God, to break their yoke, and to lead them forth to the foot of Mount Horeb.

The power which Moses received to give supernatural evidence of his mission was "the beginning of miracles," *so far as the use of them to attest a Divine commission is concerned.* And the after use of miracles for this purpose was not lavish but most sparing,—a fact which has an important bearing on the question whether Bible miracles are legendary or historical. Jonah delivered in the streets of Nineveh a proclamation which would seem to require some supernatural attestation;—"Yet forty days, and Nineveh shall be destroyed." But none was given. He was himself, indeed, a "sign" to the people of Nineveh. The tale of what befell him when he attempted to flee from the presence of the Lord was, *if believed*, a proof of the supernatural origin of his mission. But no evidence could be given of its truth, but the word of Jonah himself. And that such a "fanatic," as he seemed to be, should invent the tale, would be regarded by many as its most rational explanation. Both the proclamation and the tale needed "signs" to confirm them. But no sign was given. Jonah, like John the Baptist, "did no miracle." He preached to the conscience of the city. And the men of Nineveh turned from their evil way. If this history be legendary, how comes it to pass, that the spirit which invented or dreamed the story of the storm and the great fish, did not follow the prophet into the streets of Nineveh, and surround him with prodigies there? The circumstances were all favourable to the generating of "wonders," and we can account for their absence only on the supposition that the Book of Jonah is historical and not legendary.

The outcome of this appeal to Scripture, into which our author's assertions have led us, is that revelations have been recognised by their receivers as Divine without miraculous attestation; that they have been communicated to, and accepted by others, as Divine, without miraculous attestation; and that when miraculous attestation has been given, these two things are very palpable—first, that there has been a manifest necessity for the giving of supernatural signs; and, secondly, that these signs have never been independent of, but always associated with, high moral considerations.

1. CULMINATION OF THE ARGUMENT FROM THE DUAL CHARACTER OF MIRACLES.

We now come to the fourth stage of our author's argument, in which he evidently imagines that he has found "a short and easy method" of dealing with faith in the Supernatural. Miracles, according to the Bible, we are told, may be wrought by the Devil as well as by God. Our author himself does not believe in a personal Devil any more than in a personal God. But as we do, and as our Bible, he says, ascribes to this Devil superhuman powers, the miracles in which we believe may possibly be his work rather than the work of God! The plausibility of this argument renders it necessary that we should consider it carefully.

The difficulty thus raised is of the Bible's own making, having nothing to do with the question of the credibility of miracles *per se*, which belongs rather to the domain of Philosophy, or of Natural Religion, than to that of Revelation. So that the first duty of a professed "Inquirer," like our author, is to ascertain exactly what the Bible says regarding false miracles as works of the Devil. Let this be done, and it will be found that the leading texts on the subject do not, to say the least, *necessarily* ascribe to Satan a miraculous power over physical nature. They are, (1) the warning against false prophets who might arise, and give "signs and wonders" to draw Israel away from the Living God (Deut. xiii. 1-5); (2) our Lord's warning, "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. xxiv. 24); and (3) the Apostle's prediction of the "mystery of iniquity," whose coming is after the working of Satan, with all power, and signs, and lying wonders." (2 Thess. iv. 7-9.) This last expression—"lying wonders" or "wonders of falsehood"—may be regarded as descriptive of the entire category of evil works against which all these warnings are directed, and may mean either pretended miracles, so wrought as skilfully to deceive observers, or real miracles wrought by Satanic agency to propagate falsehood. In either case, they would be "after the working of Satan." Only, in the former, his "working" would be merely the power of moral temptation, which is commonly ascribed to him in the Bible; in the latter alone would there be implied any miraculous power over physical nature. It is not easy to determine which interpretation is the true, or whether both may not be true. But when we examine the "lying wonders" to which the predictions of Christ and of Paul referred, as we find them in the pages of Church history, they do not contain any evidence of the actual exercise of supernatural power (we do not forget what Dr. Newman and our author say on the subject), but abundant evidence of intentional deception and imposture, and of "lying" invention "of wonders" which never took place. The "liquefaction" of the blood of St. Januarius is not supernatural, but is after "the working of Satan," the imposture of lying priests. In the Cathedral of Antwerp we were told some years ago that certain spots on the face of a life-size figure of the Virgin were caused by powder at the siege of the city in 1830, and that no amount of paint could efface them—they always reappear. So the priests, our guide said, instructed the people. Lying wonders of this order are rife to this day in every Roman Catholic country. But while their "father" is the devil, they are not the fruits of any Satanic Supernatural power. Nor do we know of any facts in Old Testament history which would necessitate the supposition that the false prophets against whom Moses warned the nation, ever exercised a miraculous power over nature. But if we admit the possibility and actuality, in certain circumstances, of a Satanic power over nature, as in the events recorded in the Book of Job, an impartial inquirer should ask, *secondly*, In what relation does this power stand to that of God? Can Satan exercise it at his will? To explain the good and evil that are in the world, must we fall back, as some modern prophets think we may with advantage, on the old Zoroastrian theory of co-ordinate eternal powers, Light and Darkness, ruling conjointly, though with perpetual mutual antagonism, in the world? In this case it would be difficult to escape from the dilemma in which our author places us; but, according to the Bible—and we must let the Bible explain itself—the power of Satan is not co-ordinate with, but subordinate to, the power of God, and although he is, through man's moral default, the prince of this world, there is a Higher who says, "Thus far, and no farther." Having reached this point, the inquirer should ask, *thirdly*, for what ends the Bible represents God as allowing Satan to exercise his power,—whether it be merely power to tempt men to pretend to work miracles, or power to enable them actually to do it? The standard text, so often quoted (Deut. xiii.), answers this question clearly: "The Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul." With the defence of the Divine dispensation which allowed men to transform themselves into Angels of Light, in order to test the loyalty of Israel to their God, we are not now concerned; but we scarcely know how to deal with an author who cannot distinguish between such a dispensation and the ascription of false miracles to God Himself. If the Bible asserts the fact of Satanic agency, it gives an explanation of the fact, and the two must go together.

If our "Inquirer" had pursued an investigation such as we have suggested, and such as he was bound to pursue, he would then have found (1) That the Bible does not record one case of a supernatural work wrought by Satan in attestation of a false communication—*and this is the only kind or end of Satanic working with which the subject in dispute has anything to do.* (2) That the power ascribed to Satan, of whatsoever kind, is not co-ordinate with, but subject to, the power of God, and, consequently cannot be so used as to throw any doubt on the will of God, except to those who are willing to be deceived. (3) That the Divine warnings against the action of Satan, or rather against wicked men claiming to be prophets, and professing to work signs and wonders (for Satan is not referred to in Deut. xiii. 1-5) are designed to protect great moral and spiritual truths against "all comers."

In this last point there is a principle which extends far beyond the case of the Jew, who could test the teaching of all professed prophets by the Mosaic law. Our author insists on excluding all consideration of the character of the things revealed, from the question of supernatural attestation, and argues as if the doctrine of the Bible and of Christians was, that, given a supernatural attestation, we must believe that two and two make five, or that falsehood is a right and virtuous thing. With our idea of God, a miracle to attest what is self-

contradictory, or what is morally wrong, is "inconceivable." What our author so carefully "puts asunder," God as carefully "joins together" in the teaching of the Bible, namely, the attestation and the truth attested. Christianity, which is the perfected or fully developed form of Revelation, addresses itself to our whole nature, intellectual and moral; and if, while professing to show "signs" to prove its superhuman origin, it did violence to the fundamental laws of our nature, we should have reason to suspect the genuineness of its signs.

We cannot pursue this subject farther. But we have said enough to show that the "dual character" of miracles is more an imagination than a reality, and that the supposed action of the devil does not destroy the evidential value of miracles. Neither the prophets nor Christ, as represented in the Bible, appealed to a "dry intellect," far less to the mere senses of men, to compel such an assent as we render to an ocular or a mathematical demonstration. They left it quite possible for men to resist or to disbelieve, because their appeal was much more to the heart and conscience than to the mere understanding. And many did resist and disbelieve. Some actually said, "This fellow casteth out devils by Beelzebub, the prince of the devils." To which charge, or to the supposition of its possibility, we are content to reply with Jesus himself, "Every kingdom divided against itself is brought to desolation. If Satan cast out Satan, he is divided against himself. How, then, shall his kingdom stand?" And we do not fear to submit to the boasted "verifying faculty" of the critics who would try all things by the subjective test of their inner consciousness, or whatsoever else they choose to call it, the question whether the works of Christ were the works of a devil, or his words the words of a devil. And we demand a verdict in the old terms—"These are not the words of him that hath a devil. Can a devil open the eyes of the blind?" (John x. 21)—a verdict justified by Mr. John Stuart Mill, whose posthumous works show him to have been nearer the kingdom of God than was supposed, in whose last pages we read, "Who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good that was in them was all derived, as they always professed that it was derived, from the higher source" (*Essay on Religion*, p. 253-4).

PART SECOND.—TRANSITIONAL.

THE AGE OF MIRACLES.

The author of "Supernatural Religion," having proved to his own satisfaction—of the validity of his proofs our readers can now judge—that miracles are "antecedently incredible," proceeds to show that "the age" of the Christian miracles was so utterly dark, ignorant, and superstitious, that it were sheer folly to accept its evidence in support of the Supernatural. Even "the Apostles and Evangelists were men of like passions, and also of like superstitions with others of their time, and must be measured by the same standard."

The proofs in support of the position of the three chapters in which our author thus labours to prepare the way for the discrediting of the historical evidence on which Gospel miracles rest, are abundant of *their kind*. But some of them are singularly irrelevant. The Book of Tobit, for example, written, according to Ewald, 350 years *before* Christ, is first appealed to: as if a book written in the reign of Henry VIII. could prove the state of England in the reign of Victoria! Then comes the so-called "Book of Enoch," the appeal to which is more legitimate, because it may be regarded as nearly contemporaneous with the time of Christ. The riddle of this book has not yet been solved. And there are not sufficient data for the solution. So far as our present argument is concerned, what needs to be proved is that the fables and fancies of the book reflected the popular superstition. Our author next adduces evidence from Josephus, from Rabbinical traditions, and from the Christian fathers from the end of the second century downward. And he fortifies his own views of the age of Christ by an extract from Milman, whom he credits as he does no other English Divine—with the "enlightenment of the nineteenth century." But is it fair to quote this one passage without any reference to the other side of the picture, to which Milman devotes many pages—the decadence of belief and the prevalence of Sadduceeism in the heart of Gentilism and of Judaism? And is it fair to ignore the testimony which our Gospels render to the character of the age, except so far as to say that they are as explicit as the Book of Enoch regarding "demons and exorcisms." Even if they were written in the end of the second century, as our author has tried but failed to prove, they are better entitled to be called as witnesses than any others that can be adduced. It is confessed that they bear a "close analogy" to the earlier Gospels which they are supposed to have superseded. And they give us what the Book of Enoch does not, a clear and full insight into the sentiments of *the people*. And of the people, we know that while they welcomed in crowds the benefits which Christ's miracles conferred, they were not credulous in deducing any inferences therefrom. They wanted "another king," a king of a different order, and other miracles, prodigies more conformable to the notion they entertained of the coming Messiah. Christ's miracles, moreover, were witnessed and scanned by the most hostile eyes. The Pharisees, Sadducees, and Zealots, whose character in Josephus accords entirely with their character in the Gospels, all opposed Him resolutely, but on separate grounds peculiar to each sect; and they would have exulted in the discovery of any flaw in His words and works. But such flaw was never found.

All this has an obvious bearing on the question, whether the superstition and ignorance of the age was such as to discredit any evidence that can be furnished of the performance of genuine miracles by Jesus Christ. Jesus Christ was surrounded everywhere by sharp-sighted and malicious enemies, and nowhere by any class of men who were predisposed by superstition to follow Him. And if there be evidence that He wrought miracles, the character of the age forms no reason why we should refuse to listen.

WHENCE THE CHRIST IN SUCH AN AGE?

But while we do not accept our author's picture of the age as the whole truth, we ask, How such an age could have produced such a man as Jesus Christ? "Great men," said a writer in *Macmillan* a few months ago, "are the representative men; they embody in a visible, distinct form, and proclaim in an audible, unmistakeable tone, the instincts, the aspirations, which are semi-dormant in the hearts of the noblest and best of the people of their epoch, and which struggle in vain for utterance. In this consists their greatness, that they feel and express the wants and desires of their age as no one else has done. Hence their history is a glass in which humanity finds itself reflected; it is the echo of the world's voice." But Jesus Christ did not reflect the humanity of his age, and did not echo its voice, not even that of the "noblest and best" of its people. The pictures of superstition which our author gives us are, he is careful to tell us, "the views deliberately expressed by the most educated and intelligent part of the community, and, he says, "it would have required infinitely darker colours to have adequately portrayed the dense ignorance and superstition of the mass of the Jews." Of such an age Jesus Christ could not have been the natural product.

For what was He? "A unique figure," says Mr. Mill, "not more unlike all His precursors than all his followers, even those who had the direct benefit of his teaching." "A man of unparalleled purity and elevation of character," says our author, "surpassing in His sublime simplicity and earnestness the moral grandeur of Chákya-Mouni, and putting to the blush the sometimes sullied, though generally admirable, teaching of Socrates and Plato, and the whole round of Greek philosophers. He presented the rare spectacle of a life, so far as we can estimate it, uniformly noble and consistent with his own lofty principles, so that the 'imitation of Christ' has become almost the final word in the preaching of His religion, and must continue to be one of the most powerful elements of 'its permanence'" (*Sup. Rel.* ii. 487). Whence this "unique figure" in the history of mankind? this solitary embodiment of an "ideal excellence" which Mr. Mill cannot find either in the "God of the Jews" or in the "God of nature"? What "concourse" of moral "atoms" has produced this most supernatural phenomenon? Is it not itself a "sign and a wonder," transcending the giving of sight to the blind, or even the raising of the dead? Signs such as the latter have been wrought, or have been represented to have been wrought, by other men divinely endowed, but imagination itself has not surrounded a second name with the halo of perfection and sinlessness.

The question, Who and whence this man? acquires additional importance from our author's acknowledgment of the character of His teaching. "His system might not be new," he says, "but it was in a high sense the perfect development of natural morality, and it was final in this respect, among others, that superseding codes of law and elaborate rules of life, it confined itself to two fundamental principles—Love to God and love to man. Whilst all previous systems had merely sought to purify the stream, it demanded the purification of the fountain. It placed the evil thought on a par with the evil action. Such morality, based upon the intelligent and earnest acceptance of Divine law and perfect recognition of the brotherhood of man, is the highest conceivable of humanity, and, although its power and influence must augment with increase of enlightenment, it is itself beyond development, consisting as it does of principles unlimited in their range and inexhaustible in their application. Its perfect realisation is that true spiritual Nirvâna, which Chákya-mouni less clearly conceived, and obscured with Oriental mysticism—extinction of rebellious opposition to Divine order, and the attainment of perfect harmony with the will of God" (ii. 487-8).

"Such a system," it is added, "can well afford to abandon claims to a supernatural character which have been raised for it in ages of superstitious ignorance." On which we remark, but only in outline, (1) That the claim to a supernatural character for Christ's system is co-eval with the origin of the system. Mr. Mill recognises it as a fact, that Christ himself openly proclaimed that his teaching did not come from himself, but from God through him. (2) That our author's historic authority for ascribing to Christ a moral system so perfect that it is beyond development, is authority equally for the supernatural works and claims of Christ, and if the latter be rightfully rejected, the former is nothing but "the baseless fabric of a vision." This is true, whether *our* gospels belong to the first century or to the second. It is from *our* gospels that our author knows what Christ's moral system was. And the fullest exposition of that moral system which these gospels contain, ends with one of the most extraordinary supernatural claims which He ever put forth, the claim to be the Lord and Judge of mankind. (Matt. vii. 21-23). And throughout the whole record, the moral and the supernatural

are so interwoven that they cannot be separated. (3) Rejecting the supernatural, our author does not even attempt a natural explanation of the position attained by Christ, as the originator of a perfect moral system. Now we demand that before we surrender one explanation of this "wonder," we be furnished with another. And the other must be adequate. Our author justly condemns those who would "eliminate from Christianity every supernatural element which does not quite accord with current opinion," and yet cling to it as "a miraculously communicated religion." But his own position is equally untenable. The "moral Christianity" which he gives us as the true, could not "come out of Nazareth." Whence was it? There are moral improbabilities as well as physical. And that a system such as Christ's confessedly is, should originate in the self-taught and self-cultured soul of a Nazarene carpenter, one of the "mass of the Jews" whose "ignorance and superstition" were so dense that words can scarcely describe them,—and that never once in the world's history have "the noblest and best" of mankind, in the most favoured circumstances, produced anything to compare with the system of this Nazarene,—is an improbability as great as any which can be alleged against the miracles of the gospel. And, in the terms of Hume's argument against miracles, we may say, that it is contrary to all experience, and therefore not to be substantiated by any testimony. Yet, somehow, it happens to be true. The Nazarene carpenter, living in a densely superstitious, and, we may add, deeply corrupt, age, was all and more than all that Mr. Mill and our author describe him to have been. The only thing "contrary to experience" is that such a man should have been produced by his age, or could have arisen except by the operation of laws and causes unknown to "nature."

Our author's argument is that testimony to the Supernatural coming from an age so superstitious, cannot be credited. But to us there is nothing more supernatural than the character of Christ. And if the age furnished witnesses capable of bearing testimony to *Himself*, why should it not have furnished witnesses capable of bearing testimony to His *works*? It required less understanding to appreciate and narrate works which were visible to the eye than so to appreciate the profoundly spiritual, and, in a sense which our author himself would probably admit, divine character of Jesus, as to be able to convey to us the impression of its "unparalleled elevation and purity." Even if we do not insist on its strict supernaturalness, its purity and elevation remain. And the age which, by whatever means, has preserved to us the precious legacy of the knowledge of it, could by the same means preserve to us, untainted by superstition, the knowledge of any outward facts in which it manifested itself to mankind. This argument is confirmed, inconsistently enough, by our author when he says that "the religious feeling which influenced the composition of the Scripture narratives of miracles naturally led to the exclusion of all that was puerile and ignoble in the traditions preserved regarding the Great Master." According to the showing of our author's book "the religious feeling which influenced the composition" of the gospel narratives was profoundly superstitious, and was the parent of all the miracles recorded, and should have surrounded these miracles, as other mythological miracles are surrounded, with the puerile and ignoble. But the fact is recognised, and that is enough for us, that there is nothing puerile and ignoble in the record. So that those who handed down the story of Christ were not incurably incapacitated for being witnesses of the purest and noblest life ever lived. But they were incapable of inventing or imagining the majesty and beauty of that life. And the only sufficient explanation of the gospels is their own: "That which we have seen and heard declare we unto you."

The argument of our author would reduce God to greater impotence in the Divine sphere than man in the human. Had He willed to give to the world a supernatural revelation, and to attest it by supernatural works, He could not, according to our author, have done it at any earlier period than the eighteenth or nineteenth century of our era! Even so late as the seventeenth century, men, enlightened and famous, like Sir Thomas Browne and Sir Matthew Hale, believed, we are reminded, in witchcraft. And until men so understand the "order of nature" as to rise above all such superstition, their testimony to the supernatural must be worthless! We fear that even the nineteenth century is not sufficiently enlightened to render its testimony of any value to the centuries which are to come. For the authors of the future will be able to adduce abundant proof that many of "the best educated and most intelligent part of the community" of our times believe in superstitions as great as any in which Sir Thomas Browne and Sir Matthew Hale ever believed—witness the pilgrimages to Paray-le-Monial and La Salette. And the only conclusion we can come to is, that the only persons fit to bear witness to the supernatural are those who believe the supernatural to be "antecedently incredible," and who would not believe in it "even if one rose from the dead"!

Verily, the gulf between God and man is great indeed. This is the third impossibility which stands in our way in our "Inquiry into the reality of Divine Revelation." The "order of nature" creates the first; the alleged dual character of miracles, the second; and the want of sufficiently enlightened witnesses, the third! And these are impossibilities which God Himself cannot overcome. So that whether He wills it or not, or whatever may be the urgency of human want, He is doomed to the epicurean enjoyment of His own Olympus; He cannot make His voice heard or His hand seen on earth.

PART THIRD.—FINAL (THE GOSPELS).

We should now proceed to consider our author's "Inquiry" into the claims of our four Gospels to be considered original records of the words and works of Jesus Christ. But we must leave the details of this subject in the hands of Canon Westcott and Canon Lightfoot. The two articles by the latter which have already appeared in "The Contemporary," show his thorough mastery of the questions at issue; and we do not wonder that the author of "Supernatural Religion" has deemed it necessary to rush at once to the rescue of his work. The preface to the forthcoming edition of Dr. Westcott's "Survey of the Canon," which has been published separately, contains in its forty-six pages ample evidence of his power to defend his own, and gives some amusing, perhaps we should say astounding, illustrations of the character of the mass of references which crowd the pages of "Supernatural Religion" and give them such an air of learning. Canon Westcott gives us in detail the results of his examination of ten references by which "Supernatural Religion" supports a strong statement of a certain thing being "demonstrated." And it appears that of the ten only one man gives any reason for the opinion asserted; the opinion itself is accepted by one Dutchman and one Englishman; some give no opinion; and some halt in their opinions! "It seems quite needless to multiply comments on these results," says Dr. Westcott; "any one who will candidly consider this analysis will, I believe, agree with me in thinking that such a style of annotation, *which runs through the whole work*, is justly characterised as frivolous and misleading. It suggests the notion that the contents of a common-place book have been emptied into the margin without careful collation and sifting. But it should be remembered in adopting such a process, if I may once borrow the language of the author, that "a good strong assertion becomes a powerful argument, since few readers have the means of verifying its correctness." The pages of "Supernatural Religion" are burdened with lists of names and writings "which have (according to Westcott) in many cases no value whatever for a scholar, while they can only oppress a general reader with a vague feeling that all 'profound' critics are on one side."

This is not the only imposition practised on the understanding, or rather imagination, of his readers by our author. The strange names which crowd his pages are supposed to be great names. But Professor Lightfoot gives us a good illustration of their value as thinkers and interpreters. These words in the Epistle to the Philippians are well known: "I beseech Euodias, and I beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also" (chap. iv. 2, 3). Words cannot be plainer, and an English child would not stumble over them. But how do the German authorities of our author interpret them? The first-named is, without doubt, an able man—the founder of the Tübingen School; and the perverting influence of a preconception is therefore the more striking. Professor Lightfoot says:—"Baur suggested that the pivot of the Epistle, which has a conciliatory tendency, is the mention of Clement, a mythical or almost mythical person, who represents the union of the Petrine and Pauline parties in the church; then Schwegler, carrying the theory a step further, and declaring that the two names, Euodias and Syntyche, actually represent these two parties, while the true yoke-fellow is St. Peter himself; then Volkmar, improving the occasion, and showing that this fact is indicated in their very names, Euodias or 'Rightway' and Syntyche or 'Consort,' denoted respectively the orthodoxy of the one party and the incorporation of the other; lastly, Hitzig lamenting that the interpreters of the New Testament are not more thoroughly imbued with the language and spirit of the Old, and maintaining that these two names are reproductions of the Patriarchs, Asher and Gad,—their sex having been changed in the transition from one language to another—and represent the Greek and Roman elements in the Church, while the Epistle to the Philippians itself is a plagiarism from the Agricola of Tacitus! When therefore (says the Professor mildly enough), I find our author supporting some of his more important judgments by the authority of "Hitzig, Volkmar and others,' or of 'Volkmar and others,' I have my own opinion of the weight which such names should carry with them." How Hitzig and Volkmar, any more than two priests, can look each other in the face, over such interpretations as these, without laughing, we wonder. And yet it is to these, and such as these, that we are asked to surrender our common sense.

With the names of our two illustrious English Theologians, we should associate in this matter the name of Dr. G. P. Fisher, of Yale College, author of a very able work, entitled, "The Supernatural Origin of Christianity," who has written a valuable series of papers on the book, "Supernatural Religion," in the (New York) *Independent*.

ON PRINCIPLES OF EVIDENCE.

We shall not enter into any minute examination of our author's criticism of the patristic evidence, but there are several points of general interest to which we ask attention.

First of all, we demur to the principles laid down in these words:—"Requiring as we do clear, direct, and irrefragable evidence of their [our Gospels] integrity, authenticity, and historical character, any doubt or obscurity on these points must inevitably be fatal to them as sufficient testimony—if they could, under any circumstances, be considered testimony—for miracles and a Divine Revelation" (i. 214). The reader will not fail to perceive that this author would not accept even "clear, direct, and irrefragable evidence" of the integrity and authenticity of the Gospels,

as sufficient testimony for miracles. In fact, he is bound by his principles to reject all evidence, that of his own eyes and ears included, for miracles are "antecedently incredible." But we direct attention especially to the assertion that "any doubt or obscurity" on the historical character of the Gospels would be fatal to them as sufficient testimony. We might say from our standpoint, that there is no doubt and no obscurity on the subject. In the words of Mr. Isaac Taylor, "The integrity of the records of the Christian faith is substantiated by evidence in a tenfold proportion more various, copious, and conclusive than that which can be adduced in support of any other ancient writings." (*The Transmission of Ancient Books, etc.*, p. 5.) The evidence, taken especially in connection with the substance of the Revelation, has produced the most undoubting conviction in many naturally incredulous minds. But still we object to the abstract principle that "any doubt or obscurity" must be held fatal to it. Instead of so bold an assertion, our author should have introduced his "Inquiry" into the claims of our Gospels by a discussion of, or, at least, a full statement of, his own views of the true principles of historical evidence. This he has conveniently left undone; his mind is made up, and his mission is to destroy.

Of one thing he is quite conscious—the importance of our Gospels to our Faith. And in this we agree with him. Those familiar problems of English literature—who wrote the Eikon Basiliké? and who wrote the letters of Junius? whatever interest they may possess for the curious and for students of history, are of no practical moment. The solution of them, if accomplished, would neither forward nor retard the world's progress, nor can we conceive of its affecting one human spirit for good or ill to the end of time. But who wrote "Matthew," "Mark," "Luke," and "John," cannot be determined without the most momentous issues. Were the authors of these books contemporary with Christ, and competent by knowledge, either personal, or personally acquired, to record faithfully the sayings and doings of the Great Master? To prove that these books are the composition of a later age would not suffice for the purpose our author has in view, the elimination of the supernatural from the true Christ and His life, but it would be "a sore discouragement" to our faith.

It may seem strange that it is only by the round-about way of historical research and criticism that we can reach the conclusion that certain books bear the seal of God. We might have expected that books, designed to be authoritative records of a Great Revealer, such as we believe Jesus Christ to have been, should have been given to the world amid signs and wonders which would at once proclaim their origin. And if the marvels contained in these books were the fruit of a superstitious love of the marvellous, we should have found some phenomenon of this sort associated with the history of their entrance into the world. But, ignorant and superstitious as were the first three centuries of the Christian era, according to our author, we find nothing of the sort; it was left to the ninth or tenth century to invent a fabulous miracle that should account for the recognition of the Canonical Scriptures. The actual history of the giving of Apostolic books to the world is in harmony with God's ordinary procedure, as reflected in the books themselves. There is in these books, as we have seen, not a plethora, but a parsimony of miracles. Inspiration itself, real and effective as we believe it to have been, did not supersede the natural workings of the intellects of inspired men. The Church founded by Christ was committed to the care of Providence, without permanent supernatural powers. And it was only in harmony with all this, that the precious books, in which all ages were to find a mirror of the Christ of all ages, should be, as it were, cast on the world subject to what some would call the world's chances, but under that guardian Eye which never slumbers nor sleeps. Christ Himself did not overbear men by the evidence of His Divine mission. And we are not "offended" that the Holy Books in which He is imaged to us, have a history which leaves ample scope for the direct and indirect influence of the will and heart on the understanding.

Our author must be familiar with the distinction between Probable or Moral and Demonstrative evidence, and must know full well, as Lord Bacon puts it, that the "application of the differing kinds of proofs to the differing kinds of subjects" is a fruitful source of error, and that both "the rigour and curiosity in requiring the more severe proofs in some things" and "the facility in contenting ourselves with the more remiss proofs in others," have been "amongst the greatest causes of detriment and hindrance to knowledge." He must be aware, likewise, or we must remind him, that the canon which he has laid down would destroy the one article of his own creed, an Impersonal Supreme Being. It cannot be said that no "doubt or obscurity" rests on the evidence of this first principle of Pantheism. To our mind it is more than doubtful or obscure. The principle itself is a mere negation. And when it is accepted, we cannot imagine what of positive is left in the "Supreme Being." The doctrine of the Trinity is confessedly above Reason; the doctrine of an Impersonal God is contrary to reason.

THE MYTHOLOGICAL EXPLANATION OF SUPERNATURAL CHRISTIANITY.

Secondly, We find the only explanation which our author attempts of the supernatural in Christianity utterly unsatisfactory. It is to be found in vague statements like these:—"The world is full of illustrations of the rapid growth of legendary matter, and it would indeed have been little short of miraculous had these narratives been exceptions to the universal rule, written as they were under the strongest religious excitement at a time 'when almost every ordinary incident became a miracle,' and in 'that mythic period in which reality melted into fable, and invention unconsciously trespassed on the province of history.'" (Vol. ii. 482).

The words put by our author within quotation marks are from Milman, and are quoted at greater length elsewhere; but "the mythic period," of which Milman speaks, "in which reality melted into fable," and of which he says that "some of the Christian legends were deliberate forgeries, and the principle of pious fraud appeared to justify this mode of working on the public mind," was *not* the age to which our author's argument refers, but hundreds of years later when the spirit of monkery was crushing out the spirit of Primitive Christianity. And, as we shall see immediately, Milman distinctly pronounces against the "mythic" character of the age of Christ. In further explanation of his views of the origin of the Supernatural in Christianity, our author says:—"Between the 'superstition,' 'imaginative excitement,' and 'pious fraud' of the early Church, and 'the deliberate and audacious fraud' of the later, we have abundant material for the natural explanation of all supposed miracles" (Vol. I. 200). This is summary enough, but it reminds us of nothing so much as the difficulty of fighting a cloud of dust. What has to be accounted for is not "supposed miracles" scatteted here and there through the Gospels—but the Christ of the Gospels and the Christianity of the Gospels, all supernatural together. And to say that these originated in the ignorance, superstition, and pious frauds of debased and grovelling minds, is to say that the constancy of nature has failed at last, and that in this instance folly has produced wisdom, and falsehood truth; darkness has created light; chaos has given birth to kosmos; while out of the unclean has come the most clean and beautiful of all the forms of religious thought that have blessed humanity.

It will be observed how important a part the terms myth, mythic, and mythical, play in this controversy, and an author who challenges popular beliefs to the bar of philosophy and science, because "the time is ripe for arriving at a definite conviction as to the character of Christianity," might be expected to tell us what he understands by a "myth," and what by a "legend," and to explain under what circumstances myths are produced, and under what circumstances legends gather round facts. But it is far more convenient for the purposes of destruction to leave these terms in a mist, and to appeal to a vague popular sentiment which may be expressed in a modified form of an old saying; "*Omne ignotum pro malefico.*" Myth and legend are synonymous terms with our author, who explains neither but puts one or the other into his sling as may be most convenient. His German masters could have instructed him in this matter. *Mythus*, according to Strauss, "is the creation of a fact out of an idea; *legend*, the seeing an idea in a fact or arising out of it." According to this definition the myth is "pure and absolute imagination; the legend has a basis of fact." Professor Powell says—"A myth is a doctrine expressed in a narrative form; an abstract moral or spiritual truth dramatised in action and personification, where the object is to enforce faith, not in the parable but in the moral." Strauss endeavoured in his first essay to destroy the historic basis of Christianity, to carry out this, the proper, idea of a myth. Critics as unbelieving as himself soon proved the scheme to be impracticable; but the words 'mythical' and 'mythological' are too useful in the vocabulary of unbelief to be thrown away. To be restricted to the term 'legendary' would take not a little from the impression of their arguments." It may be that the mythical and the legendary are sometimes intermingled, but it is not the less true that the popular use of these terms serves no purpose but to confound.

Our author, we have seen, endeavours to draw a *quasi*-support of his views of the origin of Supernatural Christianity in the superstitiousness of the age, from Dean Milman. Why did he not, like an honest man, tell his readers that the Dean himself repudiates any such explanation, and favours us with an elaborate argument against it?

MILMAN ON THE MYTHOLOGICAL THEORY.

"The hypothesis of Dr. Strauss (Dr. M. says) is that the whole history of our Lord, as related in the Gospels, is mythic, that is to say, a kind of imaginative amplification of certain vague and slender traditions, the germ of which it is now impossible to trace. These myths are partly what he calls historical, party philosophic, formed with the design of developing an ideal character of Jesus, and of harmonising that character with the Jewish notions of the Messiah." But, asks the Dean, "can the period in which Jesus appeared be justly considered a mythic age? If by mythic age (and I do not think Dr. Strauss very rigid and philosophical in the use of the term) be meant an age when there was a general and even superstitious belief in wonders and prodigies, mingled with much cool incredulity, this cannot be denied. The prodigies which are related by great historians as taking place at the death of Cæsar; those which Josephus, who is disposed to rationalise many of the miracles of the early history of his people, describes during the capture of Jerusalem, are enough out of the countless instances which could be adduced to determine the question. But if the term mythic be more properly applied to the idealisation, the investing religious doctrines in allegory and symbol; above all the elevating into a deity a man only distinguished for moral excellence (the deification of the Roman Emperors was a political act) appears to me to be repugnant to the genius of the time and the country."

Dean Milman gives the following reasons for the utter rejection of the mythical explanation of the Gospels:—(1.) It is unphilosophical,

because it assumes dogmatically the principal point in dispute—namely, that any recorded interference with the ordinary and experienced order of causation must be unhistorical and untrue. (2.) The belief in some of the supernatural events of the Gospel, *e.g.*, the Resurrection of Christ, is indispensable to the existence of the religion. To suppose that this belief grew up after the religion was formed; to assume these primary facts as after-thoughts, seems to me an absolute impossibility. (3.) Besides this inevitable inference that these things *must have been* the belief of the first Christian communities, there is distinct evidence in the Acts of the Apostles (though Dr. Strauss, it seems, would involve that book in the fate of the Gospels), in the Apostolical Epistles, and in every written document and tradition, that they were so. The general harmony of these three distinct classes of records, as to the main preternatural facts in the Gospels, proves incontestably that they were not the slow growth of a subsequent period, embodied in narratives composed in the second century. [Even if our appeal must be limited to those Apostolical Epistles which the destructive men of Tubmym universally acknowledge as genuine, the substance of the Dean's argument will hold good.] (4.) Dean Milman further argues that Dr. Strauss does not fairly state that the early notices of the Gospels, in the works of the primitive Fathers, show, not only their existence, but their general reception among the Christian communities, which imply both a much earlier composition and some strong grounds for their authenticity. As to the time when the Gospels were composed, Strauss's argument seems to the Dean self-destructive. The later he supposes them to have been written, the more impossible (considering that the Christians were then so widely disseminated in Europe and Asia) is their accordance with each other in the same design or the same motives for fiction: if he takes an earlier date, he has no room for his long process of mythic development. In one place he appears to admit that the first three, at least, must have been completed between the death of our Lord and the destruction of Jerusalem. But is it conceivable that in this narrow period, this mythic spirit should have been so prolific, and the primitive simplicity of the Christian history should have been so embellished, and then universally received by the *first* generation of believers?

Such is the judgment of Dr. Milman on the great question at issue between us and the author of "Supernatural Religion." And we give it in preference to any direct argumentation of our own. The mythological explanation of the supernatural narratives of the New Testament is to Milman as "inconceivable and incredible," as miracles are to our author. The canons adopted by Strauss appear to him "subversive of all history," and "I must acknowledge my unwillingness," he says, "to abandon the firm ground of historical evidence, to place myself on any sublime, but unsubstantial cloud, which may be offered by a mythic and unintelligible philosophy." "The place, as well as the period, of the composition of the Gospels, is," he adds, "encumbered with difficulties according to this system. Where were they written? If all, or rather the first three, in Palestine, whence their general acceptance without direct and acknowledged authority? If in different parts of the world, their general acceptance is equally improbable (if without direct authority); their similarity of design and object, altogether unaccountable."

The author of "Supernatural Religion" labours to inflict a deadly wound on the canonical Gospels, through the side of the spurious Gospels. But, on this subject, Milman, with all the enlightenment of the nineteenth century, says, "I cannot admit the spurious Gospels, which seem to me the manifest offspring of Gnostic and heretical sects, and to have been composed at periods which historical criticism might designate from internal evidence, though clearly mythical, to involve the Genuine Gospels in the same proscription: To a discriminating and unprejudiced mind, I would rest the distinction between mythical and non-mythical on the comparison between the apocryphal and canonical Gospels."

On one other point, we venture to confront our author with the Divine whose enlightenment he confesses. "No impartial critic," he says, "can assert the historical character of the narrative of the Fourth Gospel. Apart from continual minor contradictions throughout all these narratives, it is impossible to reconcile the markedly different representations of the Fourth and of the Synoptic Gospels. They mutually destroy each other as evidence" (Vol. ii. p. 481). What our author thus recklessly says is "impossible," has been done over and over again. What he calls mutually destructive, has been found by others mutually corroborative. And what no "impartial critic can assert," is asserted by thousands to whom nothing short of the infallibility of the Papal Chair would justify us in denying the attribute of "impartiality,"—and among them Dr. Milman himself: whom hear—"The best answer to Strauss is to show that a clear, consistent, and probable narrative can be formed out of that of the four Gospels, without more violence, I will venture to say, than any historian ever found necessary to harmonise four contemporary chronicles of the same events; and with a general accordance with the history, customs, habits, and opinions of the times, altogether irreconcilable with the poetic character of mythic history."

ARGUMENT FROM OUR ARTHOR'S CONCLUSION.

We call attention, thirdly, to what may be fairly argued—even if we were to admit our author's conclusion—that "we do not find any real trace even of the existence of our gospels for a century and a half after the events they record." The conclusion itself we utterly deny. But suppose for a moment that we accept it, what "traces" have we of our Gospels, about the year 180 or 184? Is it that about that time these cropped into view for the first time, no one knows where or whence? Not so. But that at that time these books were in the possession of the Christian Churches all over the world, accepted by them all as ancient, and believed by them to be original and authentic records. The old Latin version contained these gospels, and, it is maintained that it cannot have been made later than the middle of the second century. The old Syrian version contained our gospels, and it was made probably at a still earlier date. In these versions (to which, by the way, our author makes no reference) we have historical evidence that the African churches and the Eastern churches were in possession of our four gospels at the date named by our author and before it, and regarded then—not as a few of the "many" gospels which reported the life of Christ—but as the only authoritative records of that life. Turning to the West, we find equally explicit testimony respecting its churches in Irenæus. This father, born in Asia Minor, and acquainted in youth with Polycarp, the disciple of John, became bishop in Lyons before the period named by our author, and describes the four Gospels, with the names they now bear, so definitely, that there can be no question of their identity with our own. He gives reasons, fanciful enough, why there should be neither more nor fewer than four. But while his reasons are not to the credit of his judgment, his giving reasons at all shows how certain it was held that there were four, and only four, gospels, that could claim to be original records of the life of Christ.

We have thus the South and East and West—representing, we may say, the entire Christendom of the second century—uniting in one testimony. The four Gospels did not make their appearance stealthily at the date at which our author confesses the "traces" of them may be found. By that date, and before it, they were acknowledged all over the world as containing the true story of the life of Christ, and the only authoritative version of it. What follows? Why, that they must have come into existence very long before. It was not by any Council, nor by any concerted action on the part of the Churches, that they arrived at a conclusion so singularly unanimous. It was by the natural operation of the evidence there was, that these four gospels had come down from Apostolic times. That "many" histories of Christ should have been written, as indicated by Luke, is most natural. And that the bulk of these should rapidly disappear, when more complete and authoritative records appeared, is equally natural. But that contemporaneous histories should disappear and be superseded by other histories a century and a-half later—that this supersession should take place through the silent, unmurmuring, unconcerted, and necessarily unpremeditated consent of innumerable independent societies scattered over the world—is, in the favourite words of our author, "inconceivable and incredible." That the snow over a thousand miles should be melted simultaneously, by one warm power acting from above, we can understand. But that the books possessed by a thousand churches, supposed to contain the story of the author of their religion, should melt away out of the hands of these churches, and that their place should be universally occupied by new books, containing a new story, we cannot understand. Many wonders take place "while men sleep," but this could not.

Our contention is, then, that what is known as to our Gospels in the second half of the second century proves their existence long before, and, in ordinary controversy, would be accepted as sufficient evidence of their being original records of the events to which they relate.

We call attention, lastly, to the fact that even if our author succeeded in discrediting our Gospels as witnesses, it would not effect the purpose on which he has set his heart, namely, to destroy the evidence for the Supernatural in the life and character of Jesus Christ. There would still remain evidence, more than sufficient, to prove that the earliest version of that life and character contained the Supernatural.

THE SUPERNATURAL IN CHRISTIANITY PROVED WITHOUT THE GOSPELS.

Setting all "Gospels" aside, we have "clear, direct, and irrefragable" evidence that the most primitive version of Christ's life was the Supernatural. No version could be more primitive than that of Peter, James, and John. Now Paul held conferences with these first disciples, and was in perfect agreement with them as to what he should preach "unto the heathen and they unto the circumcision." And we have from his own pen what that was:—"I delivered unto you," he writes to the Corinthians, "first of all that *which I also received*, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time" (1 Cor. xv. 2—8). That these are the words of Paul, our author knows, for he accepts the Tübingen theory of the authenticity of four at least of Paul's Epistles. And we have in them the version of Christ's history which was given to the world by its eye-witnesses. We are often told that Paul cannot be quoted as a contemporary witness. The true statement would be that he was not a personal witness of Christ's works, but that he is a contemporary or primary witness of what the primitive story concerning these works was. The story he had not at second hand, or through the refracting medium of popular wonder, but from those who were for three years the most intimate

and confidential disciples of our Lord. There is thus the most positive evidence, that the supernatural character ascribed to Christ's history, was not the fruit of the ignorant wonder of a later age, but belonged to its most primitive form.

This is attested by the earliest fathers as well. Prove it doubtful, if you can, whether it was from our Gospels or from other Gospels that Clement, Polycarp, and Justin Martyr derived those sayings of Christ which their writings quote, you cannot impair the testimony which these writings bear to the character of the Christianity of their times. Clement and Polycarp speak as familiarly of the Supernatural in our Lord's life as do our Matthew and Mark. No process of elimination or sublimation can change Clement, any more than Matthew, into a naturalist. And there is not the faintest evidence that "in the beginning of the Gospel" there was any other version of it than that which, with Paul, we "also have received."

This conclusion may be reached by the aid of our author himself, through another line of argument. He accepts the Tübingen theory of an irreconcileable difference between Paul and the three Apostles, Peter, James, and John—a theory as groundless as Strauss's Mythical, which it was designed to supersede. (See Canon Lightfoot's admirable discussion of "St. Paul and the Three" in his Commentary on Galatians.) The "Apocalypse" was written, our author holds, by the Apostle John, and as early as A.D. 68-69. Passing by the question of date (and remarking only incidentally on the monstrousness of the assumption that "it is clear" that Paul is one of the "false Apostles" referred to in the Epistle of our Lord to the church in Ephesus (Rev. ii. 2), and one of those who held "the doctrine of Balaam" referred to in the Epistle to Pergamos), we only fix attention on the fact that the Apocalypse, written confessedly by one of the Apostles, proves the primitive version of Christianity to have been full of the Supernatural. Even if the Church in Jerusalem—represented by Peter, James, and John—was, as this writer maintains, but a Jewish sect with a superadded faith in the Messiah as having come, it is plain that their idea of the Messiah, interpreted by the Apocalypse, was as lofty as that of Paul; that they believed Him now risen from the dead, enthroned in heaven, with all power in heaven and on earth; the object of the worship of angels and redeemed men. So that, by our author's own showing, the first witnesses of and for Christ preached not a natural, but a supernatural Christianity.

We wonder whether it ever occurred to our author to consider the dilemma in which he places himself by admitting, even urging, the Johannine authorship of the Apocalypse, and denying the supernatural? He has laboured hard to dim the lustre of the name of John, but is he prepared to say that John was a deliberate impostor and forger? The Apostle represents himself as having seen visions of the ascended Christ and of Heaven, and sends to seven churches in Asia Minor seven letters, which he says were dictated to him by Christ. In fact, the whole book, according to its author, is the transcript of Divine revelations; and if the author's statement is not true, the book is not a pious, but a wicked fraud. It was written, according to the critics whom the writer of "Supernatural Religion" follows, in the interests of a Jewish Christianity, and in opposition to the Pauline, or Gentile Christianity; and to confound the Pauline Christianity, its author had the audacity to put the seal of Christ on his book, and to say that he received it all by "the revelation of Jesus Christ"! All of which, on the anti-supernatural theory, was an impossibility, and must therefere have been a lying imposture. The credit of the Apostle's honesty cannot be saved by any device whatsoever. If you say that he was a lunatic who imagined it all, we reply that there is too much "method in his madness" for any such assumption. A dream may be mistaken for a vision; but this book contains a consecutive series of visions, with declarations of the Divine will and purposes, which even the credulity of sceptics will not venture to ascribe to a dreamer. And, then, the letters to the churches! These were either revealed to, or consciously invented by, the author. And the theory which denies the Supernatural, leaves us no alternative but to regard the man who declared that "all liars" shall have their portion with the most wicked of mankind, was himself the chief of liars!

We are pained to bring such words as these even into the most remote and hypothetic connection with the name of the Apostle John, but it is necessary to show the straits and difficulties to which our unbelieving critics would reduce us. Emerging from the chaos of these speculations, we come into daylight when we accept the Gospels, with all that is supernatural in them, as simple records of truth. And there is positively nothing to prevent our enjoying the light and comfort of day, but the dictum that the Supernatural is "antecedently incredible"; a dictum which, as we have said, would need the supernatural to prove it, and which is singularly akin to the spirit of that evil power, predicted by the Apostle Paul, that should "exalt itself above all that is called God."

CONCLUSIONS.

The chapter of "Supernatural Religion" in which the author sums up his "CONCLUSIONS," adds nothing to his argument, but reveals how difficult he found it to "build again the things which he had laboured to destroy." To his renewed assertions of the inconceivability and incredibility of a Supernatural Revelation attested by supernatural evidence, we are content to oppose the latest dictum of Mr. Mill, who admits that "it may be said with truth on the side of miracles that considering," among other things, "that a gift extremely precious was due, as far as appearances go, to the peculiar mental and moral endowments of one man, and *that that man openly proclaimed that it did not come from himself, but from God through him*, then we are entitled to say that there is nothing so inherently impossible, or absolutely incredible, in this supposition as to preclude anyone from hoping that it may perhaps be true." "To the conception of the rational sceptic," Mr. Mill says, "it remains a possibility that Christ actually was what he supposed himself to be—not God"—Mr. Mill thinks, "but a man charged with a special, express, and unique commission from God to lead mankind to truth and virtue." Mr. Mill's idea of what Christ supposed himself to be, does not affect our present argument; at the least he supposed himself "charged with a special, express, and unique commission from God." Now such a commission for any purpose must be supernatural, and to the "conception of the rational sceptic it remains a possibility"; so that our author, judged by Mr. Mill, is not entitled to be considered a *rational* sceptic.

CAN WE LOVE AN IMPERSONAL GOD?

We have already quoted from this chapter of "*Conclusions*" our author's description of Christ's character, and of his "sublime religion," love to God and love to man. We are now prepared to show that one of these "fundamental principles" is, on our author's system, an impossibility.

The personality of God, it will be remembered, must be "totally excluded" from our conception of Divinity. But how can we love a God that is not personal—a God incapable of *knowing* us or of *loving* us?—a God that possesses no attribute which can possibly be the object of a rational affection? We might as well try to love the monument of Lord Nelson in Trafalgar-square. Jesus Christ was consistent with Himself. In teaching his ethics he made God known as our Father (Matt. vi. 26-33), and therefore he could consistently renew the old commandment, "Thou shalt love the Lord thy God with all thy heart." But in this he was utterly wrong, if our author is right. "In our admitted incompetency," we read in one of his earlier chapters, "to form any conception of the Supreme Being as He is, we have only two alternatives:—1. To renounce all attempts to gain fuller knowledge of Him, and to rest in the mere belief that there is a Supreme Being, of whose nature we cannot know anything; or, 2. To gain such knowledge of the Supreme Being as we may from the study of nature, aided by our highest conceptions of morality." (i. 73-4). *We* believe that there is a third alternative—to accept a well-attested Revelation, with such aids as it may furnish, if not to conceive of the Supreme Being "as He is," yet to give us conceptions of Him which are true, worthy, and practical. And we might maintain that even the "knowledge" attainable under our author's second alternative might include the conception of the Divine Personality. But in his hands the alternative is one framed expressly to exclude this conception: hence he adds, "it is obvious that either alternative is fatal to miracles." He must, therefore, abide the consequences. To love a God "of whose nature we cannot know anything" is impossible. To love a God of whom, whatever else we know "from the study of nature," we know that He is impersonal, is impossible. The two alternatives, in fact, are one. For we cannot be said to "know anything" of God if we do not know that He is personal; we cannot know that He is mighty, that He is holy, that He is wise, that He is good. We rather know that these attributes do not belong to Him. And Jesus was altogether in error when he taught men to "love God." It was to teach them what, on our author's principles, was simply impossible. It was a perpetuating of the great fallacy of a Personal God. Chakya-Mouni, instead of having the second place, should have the first, for he ignored God, or left His existence an open and undetermined question.

We are not surprised at our author's inconsistency in this matter. "By some," said Dr. Hampden long ago, "the basis of all evidence to the truth of any scriptural revelation has been destroyed, by their denying to natural theology even the most elementary truths of Divine science,—whilst, by others, the light of natural theology has been kindled with furtive embers from the altar of the Scripture revelation, and made to glow with a brightness not its own." (*Essay on the Philosophical Evidence of Christianity*, p. 253.) But our author does both by turns. When he would prove the impossibility of miracles, in the beginning of his book, he denies the most elementary truth of natural theology; when he would reconstruct some system of his own, in the end, he recalls, not openly but really, the rejected truth, and makes it the basis of a moral duty which he would make independent of all revelation. We are not surprised, we have said; for men find it hard to "turn their back upon the light while it fills the atmosphere around them." But we cannot allow to the assailant of our faith the advantage of the "furtive" means which he thus employs. He must not be allowed to serve two masters. Let him hold to the one or to the other. And we observe from his reply to Professor Lightfoot that he is prepared to make his choice. If he can be convicted of inconsistency in his final expressions, "there can be no doubt (he says) which view must logically be abandoned." If he may not ascribe intellectual and moral attributes, such as wisdom and beneficence, to an Impersonal God, then he will have his Impersonal God without them! He is not afraid to follow Jean Paul Richter in his dream, to traverse the worlds and find there is no God; to look up into the immeasurable void for the Divine eye and see only an empty, bottomless socket; and he will hear without tears the terrible answer which ends all

questioning—"We are all orphans, I and you; we are without a Father."

It is noteworthy, we may remark in passing, that Mr. Mill, in his Essay on Theism, does not seem to consider Pantheism worthy even of mention. Polytheism and Monotheism are with him the only real varieties of Theism. Is it not that his clear mind saw that Pantheism is but a verbal Theism, and cannot ultimately be distinguished from "No-theism"?

DO WE NEED LIGHT AND HELP?

There is only one other point in these "Conclusions" to which it is necessary to advert. "Escaping from" the "figment of a Divine Revelation," "we exchange a Jewish anthropomorphic Divinity made after our image, for an omnipresent God under whose beneficent government we know that all that is consistent with wise and omnipotent law is prospered and brought to perfection, and all that is opposed to Divine order is mercifully frustrated and brought to naught." "Making the Divine will our will we shall recognise in the highest sense that God is with us." "The argument so often employed by Theologians, that Divine Revelation is necessary for man, and that certain views contained in that Revelation are required by our moral consciousness, is purely imaginary, and derived from the Revelation which it seeks to maintain." "It is as irrational to expect or demand knowledge unattainable naturally by man's intellect, as it is for a child to cry for the moon" (Vol. ii. 491, 492).

These sentences contain in brief our author's last utterances. We need not repeat what we have said on the logically dishonest procedure of first denying personality to God in order to undermine the possibility of miracles, and then ascribing to God omnipresence, beneficence, wisdom, omnipotence, and even mercifulness. If these are the attributes of the God of nature, to deny the possibility of miracles is little short of fatuity. But the new point in the passages just quoted is, that the alleged need of a Revelation is imaginary, and, in fact, derived from the alleged Revelation itself. What a comment on these assertions we find in the just published "Essays" of Mr. Mill! Instead of finding in "nature" a basis for faith in the "beneficence" and "omnipotence" of God, his argument from "nature" is, that God cannot be both beneficent *and* omnipotent. We think that there is a better solution of the great mystery which perplexes him than the old notion of two rival powers; but we have to do only with the fact that this student of nature who, according to his own statement, never had any prejudices in favour of Revelation to bias his mind, saw in nature not the optimism of a government under which all that is good prospers, but the pessimism of a system of anarchy and disorder. When he wrote thus, he felt the need of a Divine Revelation; and while he would remove the domain of the supernatural from the region of "Belief," he would fain find it in the region of "Hope." In this sense of need he is at one with the most earnest thinkers of every age—of which it would be easy to present a cateus of witnesses, from Socrates—whom Plato represents as saying, "We must wait patiently until some one, either a God, or some inspired man, teach us our moral and religious duties, and, as Pallas in Homer did to Diomede, remove the darkness from our eyes,"—to Goethe, who, on his death-bed, exclaimed, "More light!" "Oh, do not tell me," says one of the most free-thinking theologians of Germany, Dr. Schwarz, of Gotha, "that to act uprightly, and to do one's duty, and to have a good conscience are sufficient. I ask you, ye virtuous ones, who among us does his duty and has a good conscience in the highest sense of the word? Not one among us all; we all are, and remain, striving and struggling ones, who in manifold ways err, and stumble, and fall short" (*Christlieb's Modern Doubt*, p. 92).

But the cry for "knowledge unattainable by man's intellect," which has come from the very depths of human souls in all ages, is, we are told, as irrational as the cry of a child for the moon; and we can quite understand how our author should think so, for we cannot find a sentence in his book that indicates any deep moral yearning of his own—a want which proves him incapable of understanding the world's necessities, and of appreciating the Gospel of Jesus Christ. But the great cry, for the most part confused and inarticulate, which has echoed along the ages, can be pronounced "irrational" only on one of two suppositions—either that man can find out for himself all that he needs to know; or that, whether he can or not, there is no one outside humanity to hear the cry, and no power to answer it. If we needed fresh proof of man's own impotence to attain Divine knowledge, we should find it in our author himself, for whereunto has he attained? Take away those forms of thought and expression which he has derived from Christianity, and which are inconsistent with his fundamental theories, and what have you left? Only a vague and undefined Pantheism, such as was possessed by the fathers of the Aryan race, at the remotest period at which they become known to us, three thousand years ago! In the department of physical science, and in those arts of which that science has been the creator and minister, the world is new. How comes it to pass, then, that in the department of the spiritual and divine, the most pretentious thinkers of the day can give us nothing better than may be found in the Ancient Vedas, "an aspect of religious feeling," described by Archdeacon Hardwicke as "always bordering on Pantheism, often passing quite across the border"? Eighteen centuries ago the Christian Apostle said boldly, in the face of the philosophies of Greece, that the world had failed to know God by its wisdom; and the world, though unwilling to confess its impotence, was at that time deeply conscious of the failure, and sinking into the weariness of despair. The centuries which have elapsed since have only confirmed the Apostolic verdict. "In criticism and in negation, philosophy has made many strides; men have grown wiser in pulling down, but not in building up." System after system has arisen and blazed proudly for a season, only to go out in the darkness whence it came, like the *ignis fatuus*. Positive religious results there have been none: and a more miserable spectacle cannot be imagined than that which is presented to us in the history of unaided human thought—man a weary drudge, like the horse in the grinding-mill, traversing the same weary circle without end.

But, failing to find light in sparks of our own kindling, may we not look elsewhere without charge of irrationality? If we know of a surety that there is no ear to hear our cry, we may not. It were folly to cry to what we know to be only vacant space; but we revolt from a conclusion which would make us, men, of that whole creation which has long "groaned and travailed" for deliverance—the most miserable portion. We are not willing to lie down in the world's dust in despair, to curse the fate, or the nature, or whatever else it be, that has given us aspirations and cravings which must remain for ever unsatisfied. We want to know what even Professor Tyndall hopes may some time be discovered, what that is in which dwells "the promise and potency of all life" and of all good? what the "omnipresent mystery," the "fundamental reality," of which Mr. Herbert Spencer speaks as "underlying the universe." We cannot content ourselves with the philosophic dictum that it is "unknowable." We will allow no man, whatsoever his pretensions to wisdom, to stand between us and the object of our quest, but will seek after God if haply we may find Him; and if we find Him sufficiently revealed only in Christ, we shall not be ashamed of our faith. The weariest souls find rest in Him as of old; the greatest intellects bow down before Him; His very enemies veil their faces in His presence; the goodly fellowship of apostles, and prophets, and martyrs worship Him; He is the world's last and only hope. Let the sun be darkened in the heavens if you will, but take not from us that "Sun of our soul"—the Christ of God.

Our task is finished. With more space at our command, there are many points which we should have been pleased to discuss. But enough has been said, we trust, to show that this latest assailant of our faith has gained no advantage over us. Just as we are returning our last proof to the printer we open the January number of the *Edinburgh Review*, and find there a condemnation, in severer terms than we have used, of the quasi-scientific treatment of "The being and attributes of God," which is associated with the names of Tyndall, Herbert Spencer, Mill, and others. The attempts of these men, according to the *Edinburgh* reviewer, to sound the depths of our ignorance are not to be ranked among the best and highest achievements of science, but are to be regarded rather as a relapse into the *incunabula* of philosophy. The foundations of Revealed religion are as far from being shaken, as are those of Natural religion. In fact the fortunes of the two (if we may use the expression) become more and more identified with every fresh controversy; and every contribution to our faith in Him who made and rules over the heavens and the earth, is an aid to our faith in Him who is revealed as the God and Father of our Lord Jesus Christ.

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From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.

76, Wimpole-street, Cavendish-square, London, W., March 17, 1874.

F. W. DARLOW, Esq.

Sir,—I am able to certify that I have used your Magnetic Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any other inventions of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetic Appliances.

I remain, yours faithfully,

GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. STENTON HARDLEY.

The Vicarage, Streatham Common, Nov. 4, 1874.

GENTLEMEN,—I feel that I cannot in honour, to say nothing of gratitude, any longer refrain from acquainting you with the extraordinary benefit which I have received from the wearing of one of your Magnetic Belts. Seventeen months ago, when suffering from great pain—a condition in which I had been, with brief intervals, for nearly seven years, and which arose from a severe accident on a Swiss glacier—I was recommended to try one of your Belts; I hesitated considerably, for I had endured much in the way of electric shocking, and gone through much in the way of galvanic and various English and Continental baths without any appreciable relief.

My Testimony, in brief, is this. I purchased one of your Belts, and within a few weeks the pain in my back had gradually subsided, and I have now spent thirteen months wholly free from pain. Certainly the case is, to me at least, marvellous; and I will not allow any false modesty to override the duty which I now too tardily discharge in making this statement and offering you my deepest gratitude.

I am, Gentlemen, your obliged servant,

STENTON HARDLEY,

Vicar of Immanuel Church, Streatham Common.

To Messrs. DARLOW and Co.

From the Rev. SAMUEL MINTON, M.A.

20, Warwick-street, S.W., Feb. 7, 1873.

SIR,—I know a gentleman, in his eighty-third year, who has suffered from Rheumatism for twelve years. It had lately become so severe and constant that he was scarcely ever free from pain. Last summer he tried your Magnetic Appliances. For six weeks they had no effect whatever. In another fortnight the pain abated, and shortly afterwards ceased, nor has he had the slightest return of it to this day. I cannot refuse your request to make this statement.

To Mr. DARLOW. SAMUEL MINTON, M.A.

POSTSCRIPT.

You may now add, if you please, that some months ago a domestic servant who suffered from severe nervous headaches, which an eminent Physician pronounced incurable, obtained, on my recommendation, one of your Magnetic Belts, and has not had a headache since.—S.M., Oct. 28, 1874.

From FREDERICK NEWTH, Esq.

44, Percival-street, London; and Barnet, Herts. July 7, 1874.

DEAR SIR,—I have allowed a considerable time to elapse before sending the result of the Spine Band bought for my son. His case was one, you will remember, pronounced to be EPILEPSY; and to my great sorrow the fits appeared to be gaining in frequency and intensity. It was at this point I was induced to try the effect of your Bands, and as I noticed particularly the result in my pocket-book, I am careful to give the account that it may be helpful to others in like circumstances. The SPINE BAND for a few days gave no relief. It was put on the beginning of December, 1873, and was continued to December 18, when he had had four slight fits in one day. It was then you suggested the STOMACH APPLIANCE, and though on the 19th it appeared to aggravate the symptoms, you encouraged him to persevere. He did so, and had perfect freedom from any attack till the 27th, and then only very slight; since which time till now (July 7, 1874), he has not had the least attack. I send you this record as a simple act of gratitude and thankfulness, that you have, under God, been the means of such relief to my son, and with the hope that if others have in their families those suffering from a like cause, they may be induced to try such exceedingly simple remedies.

Yours respectfully,

Mr. DARLOW. FRED. NEWTH.

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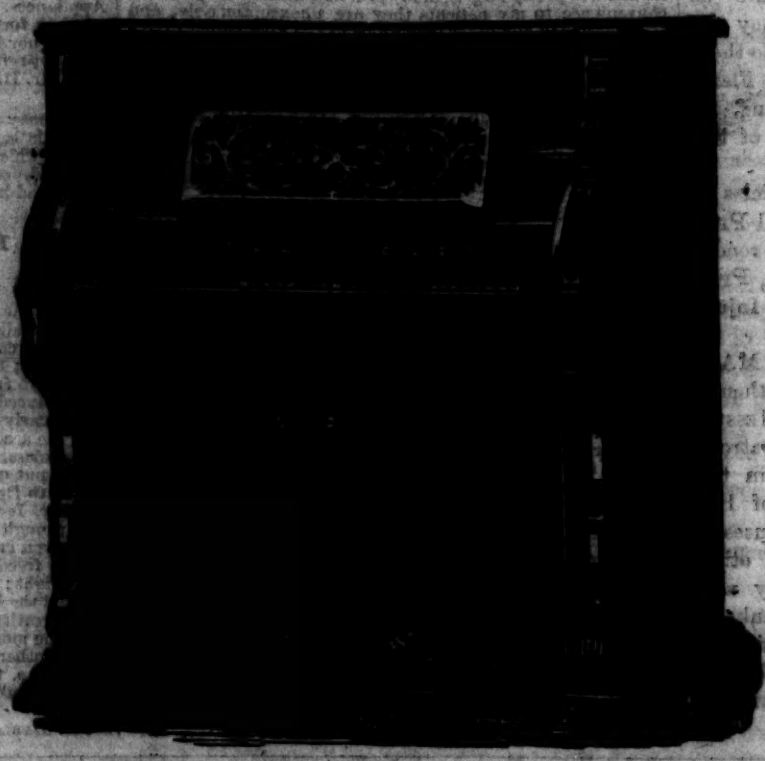

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